

The Holy Cross Magazine

CONTENTS

The Great Forty Days <i>Frank Damrosch, Jr.</i>	131
The Spirit of God <i>Shirley C. Hughson, O.H.C.</i>	134
Marriage in the Light of Christ <i>Edward R. Hardy, Jr.</i>	138
Vocations to the Religious Life <i>Sister Rachel, O.S.H.</i>	141
Catholic or Protestant? <i>Bernard McK. Garlick</i>	145
The Veteran and the Church <i>Clifford P. Morehouse</i>	148
Kateri Tekakwitha <i>William L. Phillips</i>	150
Viewing Death Unafraid <i>Frederick Ward Kates</i>	153
Meditations on the De Profundis <i>Isabel S. Daney</i>	155
New Records	157
Community Notes 158	• Ordo 159

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Contributors to This Issue

The Reverend FRANK DAMROSCH, JR., is a priest associate of the
Order and Rector of St. Paul's Church, Doylestown, Penna.

The Reverend E. R. HARDY, JR., Ph.D., is Associate Professor of
Church History at Berkeley Divinity School, New Haven, Conn.

The Sister RACHEL, O.S.H., is the Sister Superior of the Order of
St. Helena at Versailles, Ky.

The Reverend BERNARD MCK. GARLICK is the Rector of St. Peter's
Church, Freehold, N. J.

Mr. CLIFFORD P. MOREHOUSE is the Editor of *The Living Church*
and a Captain in the U. S. Marine Corps Reserve.

The Reverend WILLIAM L. PHILLIPS is an Oblate of Mount Calvary.

The Reverend F. W. KATES is the Rector of Christ Church,
Oswego, N. Y.

Mrs. WILLIAM L. DANAY is a communicant of the Church of the
Ascension and the Holy Trinity, Pueblo, Colorado.

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CATHOLICS delight in paying honor
the Blessed Mother. Such devotion is one
of the distinguishing marks of Catholicism
wherever it is found. That it sometimes has
been too exuberant in its expression cannot be
denied. That fact, however, does not justify
a refusal to give devotion where it is due. Do
we actually owe devotion to Mary?

Read DEVOTION TO THE MOTHER OF
GOD by Father Gavitt.

HOLY CROSS PRESS

WEST PARK, N. Y.

The Holy Cross Magazine

May



1946

The Great Forty Days

By FRANK DAMROSCH, JR.

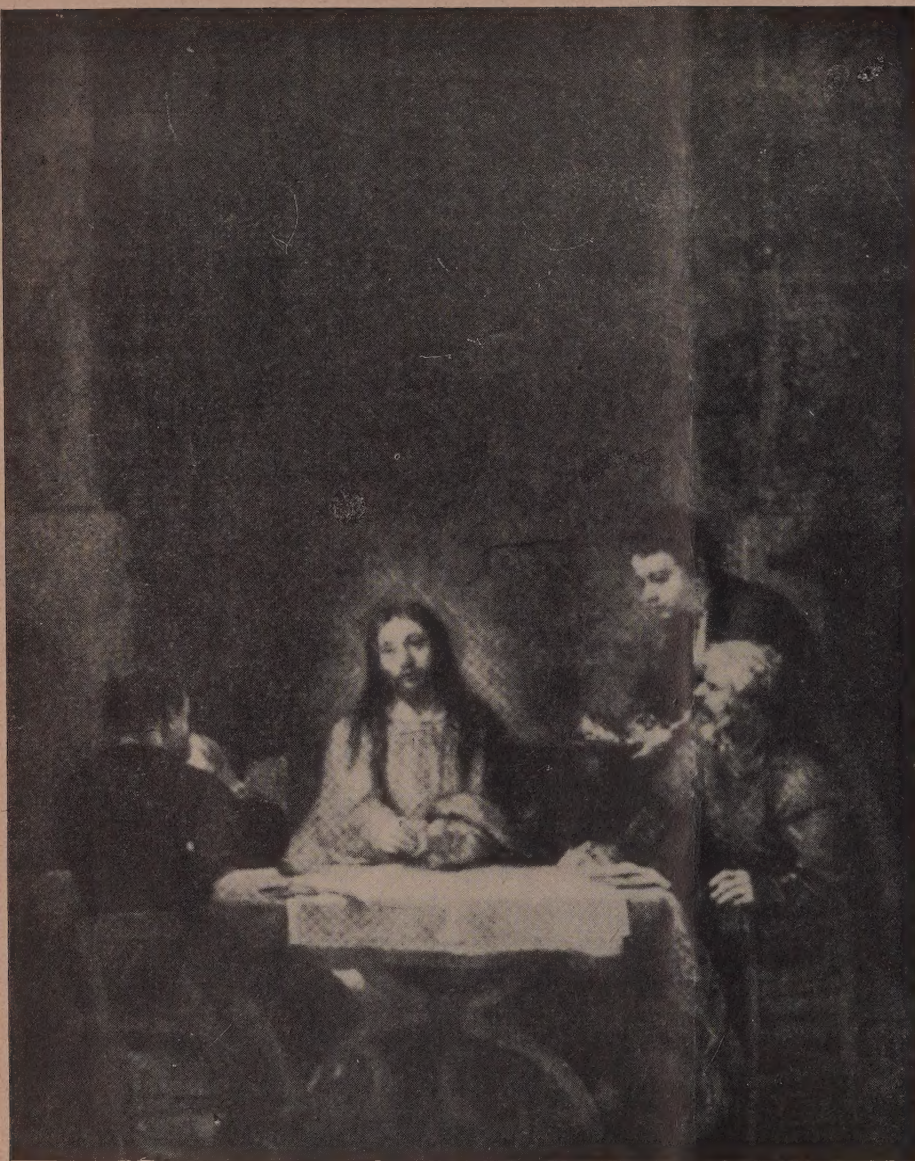
LUKE tells us in the opening of the Acts of the Apostles that our Lord showed himself alive after His resurrection by many infallible proofs, and seen of them (the Apostles) for forty days, and speaking of things pertaining to the kingdom of God." E. G. Bicknell, in his commentary on the Acts of the Apostles, translates the Greek phrase, *di' hōn tetrakonta*, "by the space of forty days," and comments that this "means at intervals during forty days. The sentence summarizes the appearances recorded in the Gospels. It is a great tribute to the honesty of the account, that no attempt is made to put detailed instructions on future church policy into the mouth of the risen Lord. Later generations, orthodox and heretical, could not resist the temptation to add His express authority for their own views."

The Gospels themselves bear out this statement that our Lord did not abide continuously with His disciples during the forty days and we do not know what "detailed instructions on future church policy" He may or may not have given. This is far from saying, however, that the instruction which He did give had no important bearing upon the way in which the Church, from the day of Pentecost on, ordered her life. We do know that He did not waste the precious hours in idle conversation but spoke of "the things pertaining to the kingdom of God." It would be fantastic to suppose that the Apostles did anything other than to store this teaching in their minds and apply it when the power of the Holy Ghost came upon them. In appraising the influence of the great forty days upon the development of the Church, we

should be careful to strike a balance between two extremes in our approach.

Post-Resurrection Teaching

One of these is to justify any doctrine or practice, as Dr. Bicknell says many writers have done, by assuming that our Lord taught it during the great forty days. The other is to take the position that He did not, between Easter and the Ascension, tell His followers anything which we do not find recorded in the Gospels. There is every reason to suppose that He had good reason for waiting until that time to impart many things which would not have been understood earlier. His disciples had never been able to grasp, for example, what He had told them of His approaching Sacrifice and Resurrection. Cleopas and his companion, meeting our Lord on the road



"DID NOT OUR HEARTS BURN WITHIN US?"

to Emmaus on Easter afternoon, are typical. They, like all the rest, were utterly confounded by the events of Good Friday; and Jesus said to them, "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." Later they said to each other, "Did not our

hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

If we wish to picture to ourselves the meetings which took place between our Lord and His followers during the great forty days, we may well take these words for our clue. We may see in our mind's eye the burning eagerness with which the Apostles, the leaders of the Church so soon to be born, drank in all that was told to them. In the

glory of His rising from the dead, all the old doubts, all the uncertainties of belief, all the questions which had seemed so obscure were resolved and clarified. The Apostles needed but the guidance of the Holy Spirit to carry out their instructions. When they went to Samaria to confer upon people baptized by St. Philip the Deacon, the gift of the Holy Ghost by the laying on of hands, it would be only reasonable to suppose that this was not some bright idea of their own but something which our Lord had commanded them to do. Shall we reject Confirmation because we have no record of the Gospels of our Lord instituting it? Would the Apostles have understood about it if He had told them about it? Would His rising from the dead? Would all the caution which Dr. Newman enjoins, it still would be logical that the great forty days left their mark upon the development of the Church's ways during the early years. The kingdom of God finds expression only through the Church and it was "things pertaining to the kingdom of God" that our Lord spoke of.

Not that He spoke then for the first time of these things. He began His ministry in Galilee crying out, "The time is fulfilled, and the kingdom of God is at hand." Bishop Gore wrote, "It was as agents of the Kingdom that the disciples were called and afterwards constituted Apostles. They were now to be 'fishers of men' to bring them into the newly spread net of the Kingdom. For the Kingdom, it appeared, was more than at hand. In germ at least it had already come. It had already come to men in the coming of Jesus. Our Lord made this plain when He said, 'If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.'

Two Worlds

kingdom is not of this
"We usually think of the
amphibious as applying to
res who live both on land
the water, but the Stand-
ictionary gives a secondary
ng, "Of a mixed nature;
g two lives." In the sense
s definition, the Christian
phibious. He lives in two
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ne world of the flesh. When
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agents of the Kingdom, he
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to be good citizens of both
s.

ing in two worlds does not
living in two separate com-
ents, one at a time. The
Christian does not lock up
eligion inside the church
ng or leave it tucked away
e place where he says his
s. Father Hebert, in "Lit-
and Society," has put it
"The Incarnation of the
f God claims the Kingdom
od over the whole of hu-
ife. It is the manifestation
d's goodness in the flesh;
olves the redemption of the
and therefore also of the
relations of the life lived
e body, and of the whole
economic and political
are. God has established
ingdom, a kingdom not of
orld, but very much *in* the
It is wrong to assume that
oncern of Christianity is
with the religious life of the
dual, and the endeavour of
ct circle of devout people
a sanctified life and attain
ividual perfection; it is the
of the Incarnation. The
d of the Incarnation means
he separation of 'sacred'
secular' is broken down.
ianity is deeply concerned
secular' activities of every
not so that the sacred be-

comes secularized, but so that
the secular activities are re-
deemed to God."

The Christian, therefore, may
strive to make a good living for
himself and his family, but not
by dealing unjustly with his fel-
low man. He may have a good
time, but not by sinning. He
must be deeply concerned with
the whole life of his community,
of the nation, and of the world.
He cannot shrug his shoulders
and say that the slums across the
tracks, the misery of share-crop-
pers, or starvation in distant
lands are none of his business;
unless he is willing to be classed
with the priest and the Levite in
the parable of the Good Samari-
tan. This being so, he has the
right to demand that his Church
be interested in the redemption
to God of the secular life.

Christian Sociology

There are several ways in
which a Church may go about it.
One is to maintain lobbies in
Washington and state capitals,
watching all legislation and act-
ing as a Christian "pressure
group." Another is to work in
politics, seeking to influence of-
fice-holders and office-seekers by
the threat of a "Church vote."
Both of these methods seem to
smack of just what Father He-
bert decries, the secularization of
the sacred. The better way is
pointed out by him when he
says, "As the Messiah who is
come from God and in God's
name is incarnate in the flesh, so
the Kingdom of God is present
in this world as a Divine fact,
and operates by transforming the
lives of men and their social re-
lations to one another."

One of the ways in which the
lives of Christians are trans-
formed is through the Liturgy of
the Church, which has been de-
scribed as "Prayer in action."
This action does not stop at the
altar but reaches out into the

world, both through the lives of
individuals and in the corporate
life of the Church. The Church,
therefore, has the right and the
duty to evaluate, criticize, sup-
port or oppose, governments,
economic programs, and social
movements.

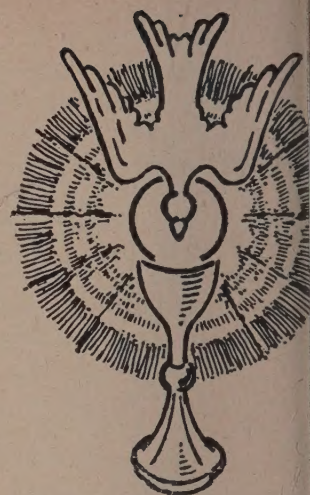
St. Paul wrote, "The powers
that be are ordained of God."
Dr. N. P. Williams paraphrases
this, "As we should say, 'the *de
facto* government.' " He points
out that St. Paul, expecting the
early return of Christ and the end
of the world, envisaged no other
form of government as likely to
take the place of the Roman Em-
pire; and that this passage is not
to be taken as teaching the di-
vine right of any particular form
of government but merely good
citizenship and loyalty to law and
order. Thus while a state has au-
thority from God to maintain
this law and order, the people
have the right to question their
form of government and to
change it by legitimate means.

Since absolute monarchy has
virtually disappeared, the alter-
native today seems to be the to-
talitarian state or democracy.
There is no divine right of de-
mocracy any more than there is
a divine right of kings; the voice
of the majority is not the voice
of God. The success of democ-
racy varies in direct ratio to the
intelligence of the people of a
nation. There can be no ques-
tion, however, where the choice
of the Church must lie between
these alternatives. Totalitarian-
ism is fundamentally opposed to
Christianity because it puts the
state in the place of God and de-
nies the value of the individual
soul. Furthermore, democracy
includes religious liberty under
which the Church is free.

The principle laid down by
Father Hebert is particularly
cogent in determining the atti-
tude of the Church toward eco-
nomic and social problems, es-

pecially the industrial struggles of our day. If she takes sides and becomes a partisan of either capital or labor she is in grave danger of secularizing the sacred, but by advocating the application of Christian principles to these matters she plays her part in redeeming them to God. Just suppose that in some industrial dispute the men representing management and those representing labor were all members of the same parish. On the day set for their conference they might all attend Mass together, receive Holy Communion, have a friendly breakfast together, and *then* sit down around a table and discuss their differences. Management would still be interested in dividends for stockholders

and labor in good wages but all the men would approach their task in the spirit of the Liturgy and strengthened by the indwelling presence of Christ in their souls; they would not act like pigs fighting in a trough. No such happy situation, of course, is even remotely probable; but that is the general idea of what the Church would like to do for society. As things are now, pagans are in the majority everywhere; so it is not strange to find them in the majority in governments, boards of directors, and labor unions. Only when more men come to the conference table from the altar can the kingdoms of this world become the kingdom of the Lord and of His Christ.



"... VOUCHSAFE TO BLESS
SANCTIFY WITH THY WORD
AND HOLY SPIRIT. . . ."

The Spirit of God*

By SHIRLEY C. HUGHSON, O.H.C.

PART I

WHenever we are dealing with the Christian religion we find ourselves continually recurring to the thought of the Holy Spirit. When we read the New Testament, or any of the authorized teachers of the Church in any age, we observe that the Spirit of God is mentioned as frequently and commonly as is the Father and the Son. The uniform teaching of the New Testament is that the Holy Trinity works nothing save through the agency of the Spirit, the third adorable Person in the Godhead; but the Holy Ghost is equal to the Father and the Son in all things. The three Persons share equally in all the attributes of the Godhead, and in all its activity. Where one Person works, all work.

As is the case in all our thought of God, we find ourselves here confronted by mystery. A mystery is a truth which we cannot fully understand, but which we accept because God has revealed it. It is not possible for us to understand the divine mysteries with our human minds, for the finite cannot understand or grasp the Infinite. As St. Augustine says, "If you could understand God, He would not be God." We know much of what the Holy Spirit has revealed of Himself to us, but we cannot compass these things with our human intellect.

* This is the first of a series of papers on the nature and work of the Holy Ghost.

Our Lord's first revelation of the Holy Spirit made to Nicodemus, and the initial truth thus declared was that, although we can see the evidence of His work, and rejoice as the beneficiaries of it, we cannot understand it as we can the things that belong to the finite creation. He compared the Spirit to the mystery of the wind: "The wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." The deed, the "how" of the divine action, is something we cannot enquire into, save under peril of presumption. It was the unbelieving Jews of Jerusalem who demanded to know, "How can this give us His flesh to eat?"

A Person

There are many in our time to whom the Spirit is the unknown God. There is often no formal denial on the part of many of these souls of the truth of the Holy Trinity, but they refuse to agree to the truth as taught in the New Testament and by the Church, which is the "pillar and ground of the truth," that the Holy Ghost is a Person. Objectors would tell us that the Holy Spirit is a personal influence emanating from God. But the denial of the Personality of the Spirit is a denial of the revelation of the Trinity. Two Persons, plus a personal influence, cannot constitute a divine Trinity.

When we consult Holy Scripture we find every expression which make no sense if the truth of the personality of the Spirit is impugned. It will be necessary to do no more than examine the Bible to see that if He be not a Person, the sayings concerning Him are without meaning, and it would be just as rational to believe in Him as an influence as to believe in Him as a definite, living Person.

Let us consider some of the statements regarding the personal activities of the Holy Spirit in the Bible and in the hearts of men. A few instances illustrating the historical activities of the Spirit will suffice in giving the promise of the coming of the Holy Spirit. Our Lord declares that when "He the Spirit of truth is come, He will teach you all things, and will bring all things to your remembrance, whatsoever I have said unto you." He is also to "convince the world of sin, and of righteousness and of judgment." This Spirit which the Father was to send to guide them into all truth. He is not to speak of Himself, but "whatsoever He shall hear, that shall He speak; and He will show you things to come. He will glorify me, for He shall receive of mine, and will show it unto you." (St. John 14:26; 16:7-14) To take these promises up one by one, it will be seen that little meaning can be found in them, if the Holy Spirit is a mere impersonal influence.

Let us now throw fuller light on the subject if we go back to see what was the office and work of the Holy Spirit after He came to dwell in the Church, as recorded in the New Testament. He is the author of the new birth—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (St. John 3:5) Was the soul to be born through the agency of an impersonal influence, or is it to be born of God? At Antioch did an impersonal influence say to the apostles and brethren gathered there, "Separate me Barnabas and Saul to do their work whereunto I have called them?" (Acts 13:2) Did an impersonal influence speak to St. Peter, "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing, for I have sent them?" (Acts 11:19-20) Did an impersonal influence instruct the apostles to teach, or where they should teach it? (I Cor. 14:24) (Acts 8:29) What is meant by an impersonal influence making "intercessions for us with groanings which cannot be uttered"? (Rom. 8:26)

Let us now again, let us look at the manner in which men are to treat the Holy Spirit. Could a mere influence, coming out from God, be "vexed" by the conduct of men? (Isa. 63:10) Could an influence be tempted, or put to a test? (Acts 5:9) Could it be quenched? (Thes. 5:19) Could it be grieved? (Eph. 4:30) These expressions, if they mean anything at all, mean that we are engaged with a Person. Reference might be multiplied indefinitely, which

would show that if language has any significance at all, the work of the Spirit is outlined in the New Testament as the work of a Person in the same sense that the Father and the Son are Persons. It is quite conceivable that one might reject the whole of the divine revelation of the Holy Trinity, but to accept it at all, and then give it an interpretation which strips it of all meaning, is beyond the bounds of reason.

Nature and Office

We find a revelation concerning the Holy Spirit in the titles which are given to Him in Holy Scripture. He is called the "Spirit of God," that is, the Holy Spirit, the Third Person of the Blessed Trinity, who is God from all eternity, being of one divine infinite substance with the Father and the Son, and equal to them in all things, both in His Being and in His activities. This title is used by St. Paul in his great discourse on the Spirit in his eighth chapter to the Romans (verse 9). In the same chapter the apostle calls Him the "Spirit of Christ," thus identifying Christ and God. This latter title is applied to Him as the Spirit of the God-Man, of Him who is at the same time both "perfect God and perfect Man."

*"... born of
water and of
the Spirit ..."*



Again, the apostle calls Him the "Spirit of Jesus," the one who guided Jesus of Nazareth in the days of His earthly pilgrimage as we shall see when we come to consider the action of the Holy Ghost in the earthly ministry of Christ. The expression is also used, the "Spirit of the Lord." (2 Cor. 3:17, 18) The reference here is to the Old Testament where the title is not uncommon. In using this title, the apostle proceeds to declare the Deity of the Spirit saying "the Lord is that Spirit," identifying that Spirit with Jehovah.

St. Paul then goes on to explain the relation of the Spirit to us: "We all, reflecting as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord, the Spirit." It is to be noted that the change thus made in us by "the Lord the Spirit," is not a superficial or accidental one. The passage means that we are actually transfigured from glory to glory into this image of the glorified Christ which is reflected in us as in a mirror. By this transfiguration, we undergo in the power of the Spirit, a funda-

mental change of character and purpose, we, every moment, being carried on to an ever higher and more completely transforming plane of life in Christ. What was at first a reflection of Christ in us as in a mirror, is made a permanent quality in us by the Holy Spirit.

The same apostle writes to the Galatians of "the Spirit of His Son," which comes into our hearts, enabling us to realize our Sonship in God, endowing us with a filial relationship to Him, and more than this, giving us a joyous consciousness of this Sonship, and teaching us to cry, "Abba, Father." This title, "Abba" was never used by men, but only by our Lord, and never by Him in referring to the Father, but only in direct, loving, intimate address to Him. Our use of it is the expression of the realization of our oneness with Christ, in which unity we are given the privilege of speaking to the Father even in the same manner as Christ speaks to Him. The apostle implies that in teaching us to use this loving address, which before the coming of the Holy Ghost had never been used by men but by the God-man only, the Spirit bears witness to our intimate, organic union with the divine Son in the bosom of the Father.

In the contemporary Epistle to the Romans, St. Paul reverts to this same thought—an unusual thing for him for he rarely repeats himself—and says, "Ye have received the Spirit of adoption," (Rom. 8:15), that is, the Spirit who animates us, who, having been sinners and therefore aliens, are now adopted into the family of God, in the power of which Spirit we can, together with Christ, cry, "Abba, Father." This title, "the Spirit of adoption," is closely allied, in its implications, to what underlies this Spirit of Sonship, for the Holy Ghost is the agent who effects adoption into God, and "beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint-heirs with Christ." (Rom. 8:16, 17) It is not, then, merely through any condescending favour that the title of Sonship is bestowed upon us, but having been once been made one with Him, we are in reality His children, and therefore must receive the name of children since we are "partakers of the divine nature" of our Father. (2 St. Peter 1:4) Our Lord himself spoke to His disciples of "the Spirit of your Father," (St. Matt. 10:20), a title complementary to "the Spirit of His Son."

Other Titles

The Third Person of the Blessed Trinity is also called "the Spirit of life" and "the Spirit of Truth," (Rom. 8:2, and St. John 14:17), that is, the Spirit of Him who is the Life and the Truth—"I am the Truth and the Life," He said. In the Epistle to the Hebrews there is a solemn warning issued to those

who fall away from God, lest by their sin they "despite unto the Spirit of Grace," (Heb. 10:29). The word here used does not refer to the saving grace of God as given in the Sacraments, but rather to the graciousness with which the Spirit deals with His people. He is the Spirit of graciousness, and one commentator says that the expression is used to indicate "the personal, gracious nature of the power so wantonly insulted" by our sinners. The passage is one of the most terrible in all Scripture. Writ. The apostle speaks of those who despised the law of Moses perishing without mercy under the law or three witnesses. He then goes on to say, "Of much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Finally, the Holy Spirit is described as "the Spirit of glory and of God" (1 St. Peter 4:14), for He who makes us to be "partakers of the divine nature," who inducts us into the life of grace which is the beginning of the life of glory which we shall share with our glorified Lord and Saviour in the completed kingdom. This Spirit of glory leads on in this life from grace to grace until we are able to rejoice in the fulness of the Vision of God of His life of love and holiness, in the realization that every degree of grace here has a corresponding degree of glory in the life to come. Grace is the seed of glory, the seed that is to be cultivated and developed by every means that God appoints for that we may, through His goodness be able to enter into the eternal harvest. As the whole harvest which the husbandman gathers lies implicit in the seed which is sown, so our destined glory lies implicit in the grace which is bestowed upon the soul. The life of glory is both is the same. As the life of the child of God is the same as that of the fully matured man of twenty years later, so the life lived by the Christian here in the earthly pilgrimage is the same as that in which the saints in glory rejoice. The difference is that the one is in the process of growth and development, while the other has attained to divinely appointed maturity and perfection.

Glory and God—this is our destiny; and since it is not to be differentiated from His attributes, "What God has that He is," says St. Augustine, we say that this predestined glory is God. When we attain to glory we attain to Him, and there is no saving in attaining to Him. He is the "God of all gods who hath called us unto His eternal glory in Christ Jesus." (1 St. Peter 5:10) Not by Christ, as the Authorized Version has it; for while it is true that we are called by Him, yet the truth goes deeper. This glory can be ours only in so far as

"in Christ," and since Christ is God, to be in is to be taken up into God. Herein will lie the content of His prayer "that they all may be one; thou, Father, art in Me, and I in Thee, that they may be one in Us." (St. John 17:21)

A complete study of these titles, and of many others which are to be found in Holy Scripture, leads before us in full review the nature and office of the Holy Spirit of God. They set forth the manifold aspects of the life and work of the Third Person of the Godhead in His relations within the Holy Trinity on the one hand, and on the other hand, His relation to the Sacred Humanity of Christ and to the souls who are "in Christ." They show us the work, in large measure, so far as we can understand it, of a mystery, the method of the work of the Spirit in enabling the souls of men to become partakers of the divine Nature, to have a participation in the life of God, and thus to fulfil their destiny in the appointed place in the innermost life of the Most Holy and Indivisible Trinity.

The Love of God

We have studied the Scriptural title of the Holy Spirit both in relation to His work in creation, and in relation to His place in the Holy Trinity, but, of these, our primary consideration must have to do with the interior life of the Godhead. In thinking of the Spirit in the Trinity, we must keep clear the official definition—if we can think at all of defining anything about the infinite God—that there are three divine Persons in the one God, the three existing in one Nature, and that these three Persons are in all things equal. Each of the Persons possesses the totality of Godhead. There is no distribution or division of the divine life and nature and of the operations amongst the three Adorable Persons. Each one is God in His absolute and complete fulness. To quote the ancient creed, "The Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods but one God."

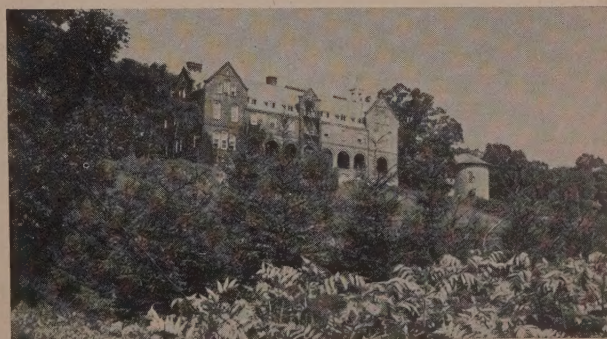
It is revealed to us that "God is love" (1 St. John 4:8) but this is not to say that He possesses love as we are said to possess it. He is love in His infinite nature and essence. Since the Father is God, and the Son is God, and the Holy Ghost is God, each possesses in Himself the totality of love which is the essence of the divine Being. Now love is a unifying virtue, and it draws together the Persons of the Blessed Trinity into the perfect unity of an infinite love. It is the office and unfailing prerogative of love to give; and the divine Persons of the Trinity, each being the fulness of essential love, give themselves to each other in an infinite donation of love and the same love. Abbot Marmion has said,

"From this mutual donation of one and the same love, proceeds as from one principle the Holy Spirit who seals the union of the Father and the Son by being their substantial and living love. This mutual communication of the three Persons, this infinite loving union between themselves, assuredly constitutes a new revelation of holiness in God; it is the ineffable union of God with Himself in the unity of His nature and Trinity of Persons." St. Augustine is explicit in his teaching on this point. He says, "Love, therefore, which is of God, and which is God, is properly the Holy Spirit, by whom the love of God is shed abroad in our hearts, that love by which the whole Trinity dwells within us."

The Holy Spirit has been called the ultimate term of the divine operations of the life of God in Himself. That is, the Holy Spirit, the third Person of the Indivisible Trinity, completes and closes the infinite cycle of the love which constitutes the life and essence of God. It is for this reason that in the economy of the Godhead, that which is a work of achievement, of completing the divine operations, of bringing the divine activity to its full fruition, is attributed to the Holy Spirit. For example, He is the sanctifier. He is the one who brings the soul to its ultimate destiny of holiness, to which vocation the eternal Trinity has called us from the foundation of the world.

The three Persons are equal in all things, whether it be in their nature or in their work. We speak of the First, the Second, and the Third Persons, but this is not to imply any priority either in time or rank. This may seem to present a paradox, but the humble soul accepts what is revealed, and does not ask for explanations from God. He honours us by revealing to us the mystery of the divine Three-in-One. Out of His love for us He takes us, as it were, into His confidence. We receive the revelation, and bow down in loving adoration before the mystery in which lies our life in time and in eternity, but which is wholly beyond our understanding. We can do nothing but adore.

(To be Continued)



HOLY CROSS FROM THE RIVER

Marriage in the Light of Christ

By EDWARD R. HARDY, Jr.

(A brief statement prepared for the Joint Committee on Discipline of the American Church Union and the Clerical Union.)

THE subject of marriage can be approached from many points of view. It may be considered sociologically, as a human institution; psychologically, as a matter of human relations; ethically, as part of our pattern of behavior; and in various other ways. The Christian will keep all these approaches in mind. But first of all, and more profoundly, he will want to see what guidance he may find in the teachings of his Lord and Master and the experience of the Church in applying those teachings. Especially at the present time, when in the post-war world we face so many rearrangements of the circumstances of our living, it should be important to see what wisdom comes to us from these sources. When we look at the pages of the New Testament we find that the teaching of Our Lord in the first three Gospels, and the directions of St. Paul in his First Epistle to the Corinthians, seem to give us a clear report of what Jesus taught and of how the greatest of His Apostles interpreted it. In recent years, however, some doubt has been expressed as to whether the New Testament has anything definite to say on the subject. Many people are under the impression that there is great confusion among scholars on this point. The present brief discussion is addressed to this question.

For most of those who read these words, the standards which the Episcopal Church maintains and desires to enforce on the im-

portant subject of marriage have considerable authority and any new formulation of those standards is a serious matter. In principle our Church has always supported the rule of lifetime monogamy as the only kind of marriage possible among Christians—although since 1808 its rules have allowed one exception to this, the possibility of remarriage for the innocent party in a divorce for adultery. This tradition is based on the teaching of the New Testament, as the Church has always interpreted it. There have been recently, and probably will soon be again, proposals to abandon our traditional standard. To most Church people who find themselves drawn into this discussion it will be natural to look for guidance to the source to which the Church has always appealed for the main justification of her teaching about marriage, namely the New Testament. This is not a matter of wooden dependence on the letter of the Bible. It is a matter of confidence that our best guide to life in those important matters which are described as “of faith and morals” is Jesus Christ. Before, therefore, taking part in other aspects of the discussion of marriage, let us listen to what He has to say.

Our Lord's Teaching

It will be simplest first to note what the text of the New Testament offers us, and then to say something about the light which recent study throws on it. In the Gospels of Matthew, Mark, and Luke, we find brief but clear and emphatic teaching on the subject of marriage. Since the passages are short, they may conveniently be quoted in full:

MATTHEW 5:31-32. It was said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth his wife, saving for the cause of fornication, maketh her an adulteress; and who shall marry her when she is put away committeth adultery.

MATTHEW 19:3-12. And there came unto him Pharisees, trying him, and saying, Lawful for a man to put away his wife for every cause? And he answered and said unto them, Ye not read, that he who made them from the beginning made them male and female? For this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a writing of divorcement, and to put her away? He said unto them, Moses for your hardness of heart suffered you to put away your wife: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, he committeth adultery: and he that marryeth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. He said unto them, Not all men can receive this saying, but they to whom it is given. There are eunuchs, that were so born; and there are eunuchs, that were made eunuchs by men; and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

MARK 10:2-12. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him. He answered and said unto them, What Moses commanded you? And they said, He suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them: and they shall be one flesh. For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh; so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house they sat, and he asked them again of this matter. And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

LUKE 16:18. Every one that putteth his wife, and marryeth another, committeth adultery: and he that marryeth one that is put away from a husband committeth adultery.*

* Quotations from the American Revision.

In each of these passages the general principle is clearly stated. Marriage is by nature a life-long union, and hence the marriage cannot be broken. This is part of God's original intention in the creation of mankind. Consequently, if the deplorable circumstances of remarriage after divorce occurs, it is simply a case of adultery. It will be noted, however, that the different Gospel records this teaching somewhat differently. In Mark there is no reference to the possibility of a wife's divorcing her husband, which does not occur in Matthew or Luke. In Matthew there is the exception involved in the words "except for the cause of fornication." This could be taken in the sense that divorce for adultery is permissible. Yet this is not the most natural interpretation, as a matter of literal reading of the text, which rather suggests reference to some kind of pre-natal defect which authorized divorce in modern law would be a suit for annulment. The latter interpretation, moreover, presents a further difficulty, namely that of inconsistency between our Lord's teaching in different Gospels. In Mark and Matthew He says "Never;" in Luke He adds "Well, hardly." We need not be surprised that the ancient Church uniformly interpreted Matthew in the light of Mark and Luke—that is, never thought that our Lord had declared in favor of the permissibility of divorce and remarriage under any circumstances. This interpretation of His teaching, indeed, goes back to Paul, whose evidence in First Corinthians may well be older than the Gospels. He there quotes Jesus sittingly,

As to the married I give charge, yea not I, but the Lord, (That the wife depart not from her husband (but and if she depart, let her be unmarried or else be reconciled to her husband); and that the husband leave his wife. (1 Cor. 7:10-11).)

As a matter of fact, even when the custom of divorce for adultery was coming in among Christians, it was a long time before the authority of the texts in Matthew was ever quoted for it. Nevertheless, the texts are there, and they do somewhat obscure the clear simplicity of the teaching given.

Evidence of Scholarship

So much for what can be said by simply picking up the pages of the New Testament. Modern scholarship has thrown light upon these passages from several points of view. There is first the study of the inter-relations of the parallel accounts in the different Gospels; secondly the consideration of the traditions there recorded in the light of contemporary customs and the environment of the authors; and thirdly the drawing of any possible conclusions as to the general character and methods of our Lord's teaching. (It will be assumed in this discussion that the providential care which preserved for us the teachings recorded in the Gospels did not exclude some influence of the personality of those who remembered and recorded them.)

On the first point, it is almost certain that Matthew and Luke both used the Gospel of Mark, although with considerable freedom in rearranging the order of incidents and sayings and even in rewriting narratives. It is generally agreed among students of the subject that Matthew and Luke had a common source, mainly containing Sayings of Jesus, for material which they have in common but which is not found in Mark; it is probable that Luke also drew on another collection of stories and sayings, and possible that Matthew used a fourth collection of traditions. When we look at the teaching on marriage from this point of view it seems fairly clear

that the anecdotes given in Matthew 19 and Mark 10 are closely related—it may best be put that way, since there are at least two possibilities. Mark may be the source of Matthew, or both may use a common tradition. Similarly the sayings given in Luke 16:18 and Matthew 5:32 are almost identical, and the simplest explanation is that they were found in the common source of Matthew and Luke. In each case the "Matthaean exception" is absent from the parallel passage, and is best described as added to it. We are free to assume that somewhere in the process of transmission someone felt "Oh, He can't have meant that," and proceeded to remember the saying in question with the addition which seemed necessary to him. One may also note that in Matthew 19 the exception-clause is illogically introduced, since it apparently frees the man from the woman while leaving the woman still bound to the man.

There are further questions of detail, but they do not challenge this main conclusion of the secondary character of the exception-clause. A reason for it can easily be found in the state of Jewish opinion about divorce in the first century. There were two schools of interpretation of the Mosaic ordinance permitting a man to divorce his wife "because he hath found some unseemly thing in her" (Deuteronomy 24:1-4). The more lenient Rabbis, the school of Hillel, held that this allowed divorce for almost any cause, while the stricter school of Shammai restricted the permission to cases of adultery. It would seem that the author of the First Gospel, or his source, lived in a Jewish environment where this discussion was familiar, and partially assimilated the memory of our Lord's teaching to the tradition of the school of Shammai. This fits in with the

probability that the Gospel of Matthew comes from a Jewish-Christian background. In Mark, on the other hand, which probably was written at Rome or at least in a Roman environment, there is a reference to a wife's divorcing her husband. This was possible under Roman but not under Jewish law, and we probably have here another case of unconscious assimilation to the surrounding climate of ideas.

Definite Principles

The result of these inquiries is not to destroy the picture of definite teaching on marriage given by our Lord, but rather to make it stand out more clearly. In the Gospels as we have them the teaching given by Jesus is interpreted in terms of the Roman and Jewish surroundings of the Gospel writers. When we allow for this we are left with a clearer impression that what our Lord certainly taught on the subject was the simple truth expressed in the words, "What therefore God hath joined together, let not man put asunder." For those who accept the critical conclusions which have been briefly summarized, two difficulties in the literal interpretation of the texts involved are removed at once. The first is that caused by the "Matthaean exception," which has been already mentioned.

The second is the difficulty felt by some that here, and almost nowhere else, does our Lord appear as enunciating specific principles of legislation, along the lines of what we know as canon law. Normally, He does not, to be sure, confine Himself to vague general principles in the matters of conduct. But He expresses Himself either in vivid illustrations or in simple statements of universal laws, leaving for His followers in each age the application of these teachings to

their situations. When we see His teachings on marriage in their native simplicity, we realize that here too is a magnificent statement of universal truth, worthy of being put beside "Thou shalt love thy neighbor as thyself." The teaching of Jesus about divorce is not that it is deplorable, or even that it is forbidden, but that it is impossible.

In recent years the "literary criticism," which we have here been illustrating, has been supplemented by another type of study often called "form-criticism." This gives its attention to the literary forms represented by the various stories and sayings which make up the Gospels. From the analysis of these forms we may learn much about the early use of the traditions of the words and deeds of our Lord in the work of instruction carried on by the early Church. We must remember that the Gospel material was not remembered and collected out of historical curiosity, but for practical purposes—as St. John tells us, "these things are written that ye may believe that Jesus is the Son of God, and that believing ye may have life in His name." (John 20:31) Now the teaching about marriage was preserved for the obvious purpose of guiding the lives of the early Christians. It appears in two interesting forms. There is the short epigrammatic saying preserved by Matthew and Luke; even St. Paul when he paraphrases it makes it more diffuse. There is the dialogue preserved in Mark and Matthew, in which the teaching is made easy to remember by a certain dramatic interest. Probably when the Evangelists introduced "the Pharisees" they had in mind the critics of their own times as well as those of our Lord's—hence perhaps the confusion of the tradition by Roman features in Mark and Jewish features in Matthew. But through

the forms employed there stand out clearly what they were trying to say: Jesus was as strongly opposed to divorce as anyone sensibly could be.

A further point to note is that both Evangelists attach to this dramatic episode another point of teaching in a somewhat different form. Mark here gives an address to the disciples "in the house," what seems like a variation of the incisive saying we find in Matthew and Luke; it is at this point that he introduces his reference to the Roman custom. Matthew adds, as a reply to a question of the disciples, a strange saying about eunuchs: "some are born so, some are made so by men, others make themselves so 'for the kingdom of heaven's sake.'" The Evangelists have here exercised their right to arrange as they thought the material they had to present—in fact their duty, since they had the task of arranging it so as to be clear and helpful. But it seems probable that Matthew's order has here created a false connection; the eunuchs of the Kingdom of Heaven are those who have answered their call to the celibate life for the glory of God, in technical language the counsel of chastity. The simplicity of their vocation, for those who are able to receive it, to the law of marriage, binding on the married, is simply that in these cases the life of the body is brought under the control of the spirit by the grace of God.

Christian Marriage

Let this be enough to say about divorce. Almost inevitably our discussion of teaching on marriage gravitates towards this topic, much as medicine is largely concerned with disease. The normal Christian experience of marriage is of course concerned with the positive aspects of that blessed and sacramental estate. As the Prayer Book

ds us, elsewhere in the New Testament we see a wedding joined with Christ's presence. Cana of Galilee, and hear of marriage as so sacred a bond that it may fitly represent the union between Christ and His Church. We might note further that the New Testament opens Matthew with the pure betrothal of Mary and Joseph, and ends in Revelation with the Church as the Bride of the Lamb. The Old Testament opens with the mysterious dawn of creation in which God made men and female, and ends with the brief prophecy of Malachi in which there is room for words to look forward to our Lord's coming—"I hate putting away, saith the Lord, the God of Israel." (Malachi 2:16) From the Bible, confirmed in its own experience of Christ, the Church has learned that monogamy is one of the essential principles of the moral law. The only proper purpose of canonical legislation is to implement this principle in such cases as varying circumstances require.

The present discussion will attempt to go into the details of our present Marriage Canons and the possibilities for their revision. One desirable change is the elimination of the provision known as the "Matthaean exception" since it is based on an interpretation of the Bible supported by neither ancient tradition nor modern scholarship, and open to grave practical objection—one that it has the character of an entering wedge, since the cause for divorce is admitted. Someone will at once raise the question whether others are not equally cogent. This has led to a gradual weakening of marriage legislation both in the Anglican Church and, since the Reformation, in Western countries under Protestant or secular influence. We should provide

some means by which the Church can decide for herself when an apparent marriage is not a true one, a situation which does of course occur from time to time; our lawyers should be able to devise some way of doing this without getting involved in legal complications. Probably in the confusion of our present times there will remain some cases of genuine doubt, marriages which the Church cannot endorse by solemnizing with her rites, but the partners to which she cannot charitably exclude from her communion. These are some of the detailed questions which canonists must face. But let them and the rest of us continue to remember that our primary obliga-

tion is to encourage, to maintain, and to protect by every means in our power the true Christian marriage in which the positive principles of the New Testament find expression—the union which is nurtured in the Christian Fellowship, confirmed by the Church's blessing and the Holy Eucharist, and lived in human harmony and supernatural grace. In the words of one of the early Fathers of the Church, "How can we sufficiently describe the blessedness of that marriage which the Church approves and the oblation confirms, the blessing solemnizes, the angels report to heaven, and the Father holds binding?" (Tertullian, *Ad Uxorem*, II, 9).

Vocations to the Religious Life

By SISTER RACHEL, O.S.H.

OF course, it is not vocations that we need. A vocation is a divine invitation to do a certain work for God, or embrace a certain state of life. We need not be afraid that God is not issuing enough invitations.

But because God has willed to construct the moral universe in such a way that, while those who honestly seek for His will for them can always ultimately discover it, nevertheless the gift of free will makes it possible for us to overlook or even defy His invitations. Our real need, then, is for a more generous response to God's call to souls to follow Him in the life of the Evangelical counsels of perfection. If young men and women are to respond to such a vocation, the ideals of the Religious Life must be set before them frankly as well as winningly.

We have had the Religious Life in our communion for a hundred years, since its interruption at the Reformation. During that time its development in this country has been very slow. Some figures may show this more clearly than an adjective:

A handbook published in 1919 lists 163 Roman Catholic Religious Communities for women. Most of these have thousands of members. In 1917 forty-seven communities for women had been founded in the Church of England.

In the Directory published this year, only twelve or thirteen Religious Communities, in the Episcopal Church in this country are listed. None of these communities has a membership of more than 150, and most of them have less than 50.

Moreover, in the last five years our novitiates have been empty-

ing, so that now in some of our Convents there are no novices at all. The inevitable result is that established works have had to be given up, and new work refused.

It is not the business of this paper to explore, in detail, possible reasons for this state of affairs. It may be that the crisis of the war has had something to do with it. It may also be that we are following the ancient pattern, whereby the religious life needs reform about every hundred years. In the ninth century St. Benedict of Aniane reformed all the Benedictine monasteries in the Frankish Empire; the tenth century saw the famous Cluniac reform; in the 11th century a number of new orders, among them the Cathusians, were founded in an effort to return to earlier ideals of asceticism; in the 12th century the Cistercian reform was begun.

Perhaps we too, a hundred years after the heroic days of our founders have shaken down into a routine and lost the fervour and the vision of our spiritual ancestors. Perhaps even a real laxity and disloyalty to our vocation have produced an unattractive imitation of the real thing; a substitution of complacency and respectability for the evangelical virtues of justice and faith and charity.

Whatever the reason, our Houses certainly need new recruits. When we think about this need, we must consider those to whom the call may come; we must also consider our obligations to our aspirants.

Throughout the history of the Religious Life different types of souls have been attracted to the Religious Life.

Who Are Called?

First, there are the wicked. Monasteries have been founded and strengthened by great penitents, men like St. Augustine, and

the famous Trappist reformer, the Abbé de Rancé. Perhaps you think it strange that there should be a place for the wicked in Convents. But what better use can a man or woman make of wickedness than to repent of it generously?

What is it that attracts them? The ideal of penitence and reparation. They have found in the Religious Life a chance for genuine and hidden penance for their sins—sins for which they are whole-heartedly ashamed and sorry, and for which they long to do something to make up to their

Lord, in gratitude for His loving forgiveness.

Then there are the innocent. Von Hügel says that all great sin, even after our most general penitence, leaves scars and blemishes on the soul, and that Augustine the Penitent was not without what, other things being equal, would have been Augustine Innocent. A good example of innocence is found in St. Thérèse of Lisieux, a child of perfect purity, great generosity, love and prayer. She sought in a Convent and in Religious Vows, the path of Perfection, where as the b



A GREAT PENITENT WHO HEEDED THE CALL

St. Augustine is the principal patron of our Order. We commemorate his Conversion on May 5 and keep the feast of his mother, St. Monica, on May 4.

Christ she could spend her days and nights in His service. Another type is the ambitious: capable and efficient and talented people. Monastic history has long lists of such souls: St. Teresa of Avila, St. Thomas Aquinas, St. Ignatius of Loyola, St. Jane Frances. Our own founders were of this type. They were saints, some for the conversion of the heathen, some for the promotion of the faith at home, some for Christian learning and some for social justice. They had strength and energy, and the ability to lead and direct others. In the Religious Life they find two things especially which they desire: fulfillment—the utilization of their whole selves, all their resources and gifts; and in the vow of obedience and the hidden life, they find safety from those terrible pitfalls of pride, self-will, the lust for power over others, which are the special temptations of ambitious and able people.

At last there is the rank and file—the ordinary men or women of great gifts. They are the people who form the backbone of the social and economic life. They teach school and keep books and nurse the sick. They wash the dishes, scrub the floors and answer the door. They are the ones who can always do the hard jobs. Often they are the ones who can be found in Church when the others have left, for an hour of prayer or two. From this group come the hidden saints—the crowd of nameless little ones whom we think on All Saints Day. Perhaps in heaven they will occupy the highest places, because they have often the lowest.

They find in the Religious Life the opportunity to make a complete burnt-offering of themselves, without heroics or publicity, "serving Him in fortitude, righteousness, and in humil-

All four types have something special to give to our communities. Sinners come whole-heartedly and simply as penitents, with no thought of being holier than other folks. They are usually zealots for the strict keeping of the rule. Often they show great courage and great humility. They are not apt to be small-minded or prudish, but they have a real and abiding horror of sin.

The innocent show us the beauty of holiness. Even more than the penitent, they are gentle and tender with the faults of others. Their simplicity and meekness, and their love of prayer are adornments for any community and a source of encouragement to others. Sometimes they have special gifts of insight and sympathy in teaching and directing others.

The ambitious, when they have been tempered, and schooled in self-forgetfulness and humility, make strong leaders. Their manifold abilities are invaluable in every sort of monastic work. Through their spirit of adventure an Order grows in breadth and scope.

The rank and file form the broad base without which the leaders would be helpless. They give stability to Religious Houses. They supply the living framework of that family life in which every Religious must have roots through fraternal charity. They do the drudgery and the common forgotten work of every monastery, and they send up to God a steady cry of prayer as they live through their ordered and inconspicuous lives.

The Community's Part

We must think also of *our* part, the part of the professed Religious who wish to see their Convents grow. What must *we* do if we are to attract and hold men and women with genuine vocations?

If we are to receive and shelter the wicked, we must cultivate a spirit of penitence and reparation, strong and real. We must strive to grow ever in the spirit of penitence for all the sins of our past life, so that our Houses may truly be places of refuge for sinners.

If we are to offer a home to the innocent, we must by our faithfulness to our rule, cultivate an atmosphere of recollection and devotion in which such souls can grow in prayer and holiness. We must protect our subjects from the distractions caused by irregularities in the observance of the rule. We must make our foundations strong and stable by developing constitutions based upon justice and democracy. Democracy was practiced in monasteries long before it was accepted by any Christian state. It is one of the great traditions of the Religious Life. Through its proper functioning a wholesome atmosphere is maintained, free from the undue domination of any one will, or any small clique. All the Professed share in the responsibility for governing existing foundations and establishing new ones.

If we are to attract the ambitious, we must be both strong enough to give them the discipline they need and really want, and broad-minded and humble enough to make a place for their contributions. That means we must be willing to *listen*, really listen, to new ideas, even to revolutionary ideas. We must be willing to learn from others. Unless we open our minds and hearts to new ideas, new insights, new demands, we shall perish of dry rot. If we are to be of use to this world in the midst of which we live (and which supports us so generously, and looks to us for spiritual leadership, advice and example) we must keep abreast of the things people are

thinking about, the problems and doubts that beset them and which they face in the world today.

New ideas are upsetting and dangerous, but our Lord expects us to be brave enough, for His sake, to face them honestly, whatever the cost to our present security. Some of them we shall have to accept, even when it means giving up other ideas, long familiar and deeply cherished. God is truth. We need never to be afraid of any truth.

Of course, souls do not really fall into these four, or any number of classes. Every soul is an individual creation of the Divine Hand, different from every other soul. These four types really describe four elements present in all of us. We shall now put them back together, as we think of the unified Religious family which is the ideal.

We are all wicked. "Sin is a lump," an ancient writer has said. He meant that all sin is abhorrent; all sin is disobedience to God's Holy Will. Virtues differ as the stars from one another in glory. They are of infinite variety in their beauty, but sin is all essentially the same dull stuff, whatever its outward expression. So, no matter in what particular ways we have sinned, we are all in the same boat. And all of us are innocent after we have been cleansed by the blood of Jesus in the sacrament of Penance. All of us have some special talent or gift, however modest, and all of us have acres and acres of mediocrity.

Religious Houses are families whose members strive to grow in loving fellowship with each other, losing self in the group, and transcending all natural differences in their common aspiration after holiness.

The Religious Life is not an easy life. Its symbol is a cross, and its vows are meant to sep-

arate us wholly from dependence upon all the securities our human nature craves; home and family life, material possessions, our own will and freedom of choice. This separation has for its purpose, not the negation of our natural desires and needs, but the final fulfilment of them in God, through sacrifice. It is sacrifice that raises our nature to its highest power. We give up that which is good—our natural human capacities and possibilities and endowments. That is one of the lessons of the cross, the giving up of earthly goods. The Religious offers her life to God as a holocaust, a whole burnt offering, not in her own power—she has no such power—but in union with the sacrifice of our Lord upon Calvary. It is His sacrifice which makes our offering fruitful instead of fruitless. What we offer, He accepts, and allows us to share in the fruits of His Risen Life.

Test of Vocation

The call to this life comes from our Lord Himself, as it came to the rich young ruler. "Sell that thou hast and come and follow me." It is one of the glories of the Religious Life that it is essentially a free offering—a freely chosen donation of ourselves to God, once and for all. No one sins who chooses to refuse the call. No one can be a true Religious who has not in his heart freely made that offering.

People often ask "How can I find out whether I have a vocation or not?" God does not ordinarily answer prayer miraculously. Not even a Religious vocation is commonly conveyed by a vision, or a supernatural voice telling us clearly what God would like us to do.

But He does answer our honest prayers for guidance. He will not leave us in the dark when we really seek the light. He can-

not be expected to answer honest or half-hearted prayers. If we say to Him with our "Please take my life and do with it according to Thy will," but only mean, "Please make my position clear to me, but there are some things I can't seriously consider," we are not praying earnestly.

It is the will that matters, no matter how fearful we may be or how reluctant we may feel. How many bad habits we have or how few good ones, we must *will* to hear and obey His voice, trusting Him to give us the strength—strength which we have not got in ourselves.

A divine vocation is the work of the Holy Ghost. His Spirit leads and steadies the soul in every step. He makes His pleasure known to souls in many different ways—as many ways as there are souls. Usually the call of a Religious vocation comes to us through others; it may come through a sermon, a retreat, a construction, or a book. It may come through the suggestion of someone who knows and loves us.

When we are at our best, when we are quietest and most at peace before God, we perceive a conviction concerning our will for us which we call a vocation.

To those who respond to the vocation and come to share the life so intimately, our Lord makes a special promise of reward—"houses and lands with persecutions." Perhaps C. Baldi had some echo of this in mind when in a time of great national crisis he spoke to his fellow-citizens: "I am going forth from Rome. I am going to fight for freedom and justice. I offer neither quarters, nor provisions, nor wages. I offer hunger, thirst, forced marches, battle, death. Let him who loves his country with his heart, not with his lips, follow me."

Catholic or Protestant?

By BERNARD McK. GARLICK

PRIEST received the following frantic post card from one of the boys from a parish who was being inducted into the Navy: "Dear Sir: Please confirm whether or not we are Catholic or Protestant." Not long afterwards two school girls propounded the question, though perhaps a little more clearly. On a school questionnaire one had entered herself as a Catholic, the other as a Protestant. A teacher, herself a confirmed Churchwoman, had inducted the first girl that she was definitely not a Catholic, and so the other was asked to decide.

In both cases, of course, it was necessary to point out that "Catholicism" on the questionnaire meant Roman Catholic, and a Churchman would, therefore, not wish to claim that allegiance. He then claim to be a Protestant? In the United States Navy believe it is still true that he has no choice. If you are not a Roman Catholic or a Jew you must be classified as a Protestant whether you are Hindu, Buddhist, Muslim, Thought, Episcopalian, or Unitarian. How catholic is that word Protestant! Early in the war the Army permitted men to be classified as Episcopalians, Methodists, or whatever, but the effect has been nil. In the case of military inquiries, however, it is a little matter for a Churchman to write in the word "Episcopalian" which serves to answer the question without forcing one to renounce his Catholic Faith, or to embrace a Protestantism which is not his.

Valid Episcopate

But to write "Episcopalian" does not settle a question which has been arising for generations. What are we really? In a letter

to the "Churchman" recently, the Rev. Thomas F. Opie advances the novel theory that the Protestant Episcopal Church is a new Church. He bases his argument on the fact that the bishops of the Church in this country are elected by conventions in which the laity have a voice. I seem to recall that more than one bishop of the undivided Church was elected by the acclamation of the populace without apparent damage either to their status as Catholics, or to the Catholic character of the Church which accepted them and consecrated them.

Be that as it may, the important fact is that this "new" Church took great pains to secure a validly consecrated episcopate in the Catholic and Apostolic succession. This was not an easy nor a popular thing to do. Just after the Revolution feeling against England, and things English, was naturally strong. Yet the Churchmen of those days recognized that without valid bishops they would cease to be "the Church," and would become merely another denomination. It was suggested that as a temporary expedient we could get along without bishops, but the majority of Churchmen (and they were by no means all "high Churchmen") realized that such a measure even if adopted temporarily, would effectively cut us off from the Church of England, and destroy our Catholic character. Because of the prevailing political ideas the authority of American bishops was limited in many ways, but they have been, and are, none the less bishops in the Church of God for all that. Our revolutionary fathers did not want lord bishops, but they did want Catholic bishops, and they persevered until they got them.

The same insistence on the vital importance of validly consecrated bishops appeared when the final break with Rome came in the reign of Queen Elizabeth. Roman Catholics first tried to make people believe a fairy story of a mock consecration of Archbishop Parker, through whom our orders come. When they failed in that they argued that the form of ordination in the First Book of Common Prayer was insufficient. Their own scholars finally pointed out that if this were true Roman orders were invalid, too, because for centuries just such a form had been used in the early Church. Rome now argues that we do not *intend* to consecrate Catholic bishops, priests and deacons. This is the least credible of all their arguments since in the Ordinal, and elsewhere in the Book of Common Prayer, the Church's intention is made amply clear, and always has been.

Apostolicity

Our Lord established the Church by consecrating the Apostles. He didn't gather a group of people together, teach them the fundamentals of the Christian Faith, and then suggest that now they needed a leader whom they should ordain as their bishop or priest. Instead He began with the leaders—the bishops. To the Twelve he gave authority to teach, to administer the sacraments, to shepherd the flock, and to provide for the extension of the Church. He founded the Church by ordaining the Apostolic ministry. To them was given the responsibility for transmitting to the Church the life of its Divine Head. It is rather difficult, I think, to realize just how great a responsibility was placed

upon the Apostles. Everything depended upon them, and this authority and responsibility they passed on to the bishops who became their successors. Thus it could be said that where the bishop is there is the Church.

This is true because it is through the bishop that our Lord's life is transmitted to the Church, through him that our Lord wills to act in the world. In other words, the episcopate is not just a convenient means of governing the Church, but is the essential means for transmitting to the Church its divine life. It is this life which makes the Church an organism, rather than a mere organization. In the Church in this country the governing authority of the bishops is considerably limited, and was once far more limited than now. But this gives no ground whatever for arguing that they are any less bishops for that. In the early days of the Church in Ireland, the bishops were frequently subject to the authority of abbots, but the continuation of the Church was provided for through the bishops none the less. Certain abbots were given the privilege on occasion of affecting the style of a bishop. They could wear a mitre, they could pontificate, they could exercise authority without reference to their diocesan, but still they could not confer Holy Orders, still it was the bishop through whom the life of the Lord was transmitted to the Church. It is not surprising, is it, that our Lord should have devoted so much of His ministry to training His Twelve Apostles.

The matter of the episcopate is fundamental in answering the question of whether the Episcopal Church is Catholic or Protestant, for if it can be shown that we do not have a validly consecrated episcopate, and are not concerned to have one, then we can have no claim to the name Catholic. The Prayer Book says



THE CHURCH — OUR ARK

that the Church is Catholic "because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world." That Faith has always insisted upon the necessity of bishops in Apostolic succession as the means for the continuation of the Church's life and teaching. If it is true that it can be shown that there were local variations from the norm in the very early days of the Church, these variations remained local and were of no permanent significance.

Non-Roman

The Episcopal Church by its very name indicates its recognition of the vital importance of the episcopate. On this score it is Catholic. But in its name it also calls itself Protestant. That name was adopted almost by accident after the Revolution when we could no longer call ourselves the Church of England. But those who adopted it knew what they meant by Protestant. It was not a new term applied to the Church then. It had been used before,

but always with the meaning "non-Roman," or "non-papal." It did not mean, and it still does not mean in our official usage, "non-Catholic." This meaning is modern. It is a meaning which, of course, finds its support from Roman Catholicism and is accepted by those Catholics who have made a deliberate and definite break from the Catholic Faith. In the modern meaning of the word, Protestant is a name when applied to the Episcopal Church. Yet there are many Churchmen who in all sincerity defend its use. Why?

Many Churchmen feel that it is more important to emphasize our non-Roman character than our Catholic character, and though they would not deny that we are a part of the Catholic Church, they think that it is so significant as the fact that we are Protestant (in the old meaning of the word). We may be mistaken, but we can deny that in many places the Book of Common Prayer allows room for this emphasis. What the Book of Common Prayer does

it is a definition of the Faith as non-Catholic.

The Faith

every vital issue the Prayer Book carefully maintains the Catholic Faith, and this is what it is. It is not what I think, or what you think, or what the Rev. Mr. So-and-so, for example, thinks, but what the Church teaches in its official book of common worship. Individual Churchmen may place emphasis on one side or the other, and considerable latitude is officially permitted, but the fundamental teaching of the Prayer Book is uncomprisingly Catholic. It is called the Book of Common Prayer of the Church, according to the Use of the Protestant Episcopal Church. It does not speak of seven sacraments, as in the American Book, at least in the administration of seven sacraments provided for, and in any case the number has varied in the history of the Church. Our definition of a sacrament is more liberal than that of Rome, for example, which accounts for the Prayer Book limit of two, but it should be noted that in that definition we carefully adhere to the Catholic sacramental principle. The Prayer Book definitely teaches that in Baptism we are regenerated—we are given the new life of our Lord Jesus Christ. It teaches that we are strengthened by the gifts of the Holy Spirit by Confirmation; that the priests have authority to pronounce the absolution and remission of sins for those who are penitent, that the Word is really present in the Eucharist, that the Mass is a sacrifice, that it is the service intended for public worship on Sundays and holy days, and may be offered daily. Morning and Evening Prayer are provided for use in addition to the Mass. Holy Matrimony is a life long union. We have already seen the restoration of Holy Orders. Holy Unction is restored to its Scriptural

and Catholic place as a sacrament of healing. Someone has recently pointed out that even in the Articles of Religion, which many of us have assumed came nearest to taking up the position of non-Catholics, that even these Articles are careful to maintain the Catholic Faith. The doctrines condemned are either "Romish" or Protestant in the sense of non-Catholic. The definitions are in general drawn with care, and carefully avoid non-Catholic teaching.

How, then, shall we make answer when asked whether we are Catholic or Protestant. If we are loyal to the Prayer Book we can make only one answer: Catholic. If it is necessary to explain that, we may say, I am a Catholic, an Episcopalian. If the questioner then says, But I thought Episcopalians were Protestants, it may be necessary to point out in what limited sense we may be called Protestant. According to the "New York Times" even the government of Japan recognized that the Holy Catholic Church of Japan was something which

could not be forced either into the mold of Rome or of pan-Protestantism. We are different, just as the Orthodox East, too, is different because we are Catholic and are not Roman. What we often fail to realize, apparently, is the great responsibility and privilege which is ours. Being Catholic, and free, it is incumbent upon us, as upon no other Christians, to reach out to all mankind with the Faith with which God has blessed us. Literally no society of Christians anywhere in the world has the advantages that we have in the Anglican Communion. Some lack the Catholic Faith, some have altered their Catholic heritage. No others, or almost none, in the Catholic tradition have their liturgy in a language "understood of the people."¹ The World needs what God offers through the Anglican Communion. You and I need to awaken to the great responsibility God lays upon us. May He give us strength and readiness to do His will.

¹ The Orthodox liturgies are mostly in archaic language rather than modern vernacular.

*The
Ascension*



The Veteran and the Church

By CLIFFORD P. MOREHOUSE

An Address given at the Dinner of the National Council of Churchmen

A GREAT deal has been written and said about the returning veteran—and a great deal of what has been said and written is sheer nonsense. The veteran is not a Galahad in shining armor, returning in triumph from a glorious quest, with strength as that of ten because his heart is pure. On the other hand, he is not a hardened killer, trained in tactics of murder and sudden death, ready to turn gangster the instant he is released from military discipline. Nor is he the amiable nit-wit, portrayed in too many shallow articles and cartoons, whose sole ideal sustaining him through the blood and sweat of battle was the memory of mom's apple pies and the thought of a hot-fudge sundae at the corner drug-store. He is not the sex-crazed wolf-man, or the psychopathic moron, or the maladjusted misfit that he has been pictured by some of his self-appointed analysts, nor is he the prophet of a new heaven and a new earth, determined to build a new social order on the ruins of the old, as others have described him.

No doubt there are individuals among the veterans to whom each of these descriptions might be applied. There are those whose military experience has given them new ideals and ambitions, and there are those whose military experiences have stifled and stultified the ambitions and ideals that they had before. It is simply impossible to generalize about 12 million individual Americans, mostly young people, coming from a wide variety of homes and communities with every conceivable difference in

heredity, home training, environment, education, religion—or lack of it, social status, and mental and moral capacity. As Charles Bolte, author of *The New Veteran*, well observes:

"When the uniforms are off, they will again become 12 million individual citizens, some weak, some strong, some needing help, others able to make their own way, some wanting only to sit on the front porch, others determined to move ahead—all with their own opinions, their own prejudices, their own needs and fears and confidences. They would like you to remember this when you worry about 'the veteran problem,' or when you sit back complacently assuring yourself that 'everything's all right with our boys, all they want is some of mother's home cooking.' Neither the worry nor the complacency is going to make the 12 million individual problems of readjustment to civilian ways any easier. Either one is likely to prove dangerous in the months and years immediately ahead."

Past Failure

When we turn to consider the role of the Church in this matter of readjustment we immediately find ourselves face to face with a paradox. We have once again to face the age-old question, What is the Church? In the Creed we stoutly profess our belief in one, holy, Catholic and apostolic Church; yet in our own communities we know the Church to be divided, not notably holy, class-conscious and sectarian, lacking in the apostolic zeal that made every first-century Christian a missionary. We say that Christianity is the most powerful constructive force in the world;

yet when our country is with what almost amounts to industrial civil war, and the torious nations of the world quarrelling among themselves, our pulpits have no clear word on the relevancy of the Christian gospel to these vital matters of our daily life. We say glibly there must be one world of world, that the United Nations Organization is our greatest hope for peace and international security; yet when UNO accepts our invitation to establish headquarters here we loudly shout that it will destroy the ties of our countryside and bring a foreign element into schools and country clubs. Yet a rare jewel is consistency!

The truth of the matter is the Church—and by the Church I mean its human membership, clergy and its laymen, young and old—is reaping the bitter fruits of its past negligence and failures. These veterans, who are questioning the relevancy of the Church to current problems are the boys and girls who were in our Sunday Schools a few years ago—or who were not there because of our neglect of them. They are the products of decades and years of indoctrination in the materialism of modern American life, wherein all values are measured in dollars and all success in terms of material achievement. They are the graduates of the schools in which it was deemed proper to read the pagan classics but not the Holy Bible, in which it was considered important to know about history and economics and science and mathematics, but not at all important to consider why man is on earth at all, and what his ultimate destiny may be.

Nard Iddings Bell puts this clearly in his book, *God is Dead*.*

not going to be an easy thing to the veterans that Christianity has to life, for the very simple reason that the American armed forces are made up of typical Americans, which means they share the mistakes and defects as well as the virtues of our people generally. With negligible exceptions these brave men have been educated to believe, as Americans believe, that life's real satisfactions are material and of this world. The satisfactions in the pursuit and attainment of which the Church is manifestly denied. The American way of life has been materialistic and secularistic. Such as is in it as have spiritual vitality are only popularly regarded as incidental to the basic trends; such elements are rejected by most of our people as decorations and luxuries. The . . . veteran is a child of the area, reared in this country. It would be a miracle if he were not secularistic, materialistic, given to judging life and institutions from that point of view.

Social Ethics

One thing the veterans do have in common—their horizons have been broadened immeasurably. They have been in far corners of the earth, met strange people, seen strange sights. They have learned the value of work together, under discipline, for the accomplishment of a common goal. They have seen the utterly destructive power of modern war. They know that the scientific knowledge that can demolish a city with one bomb, that can span the continent in four hours, that can establish radar contact with the moon, is capable of annihilating what we ironically call civilization. They do not know whether the same knowledge can be used to bring a more abundant life to the peoples of the world.

That is where the Church has broken down, and that is where it is really important for the Church to reassert herself. Our Christian ethics, our moral theology, are still geared to an individualistic age. The Church can tell man what to do in terms of personal ethics, in the human relations contemplated by the philosophers, 1945.

simple form of the Ten Commandments; but not how to apply those same ethical principles to a highly industrialized society. How shall we apply the commandment, "Thou shalt not steal," to a tugboat strike which robs thousands of men, women and children of the fuel that they need to keep them warm? Does the injunction "Thou shalt not covet" have any relevancy to the Anglo-Russian dispute over Greece? Has the law "Thou shalt not commit adultery" been repealed by the discovery of penicillin?

Our Lord had some very definite and far-reaching things to say about social morality, in the Sermon on the Mount and elsewhere. The statement that "The laborer is worthy of his hire" has a direct bearing on the strikes that are plaguing our nation today. It tells the employer that it is his duty to pay his workers a just wage, and that duty is no less binding upon a corporation than upon an individual. At the same time, it tells the worker that it is his duty to give full value for his wage, to be worthy of his hire. Surely it is the duty of the Church to embody these timeless teachings of Christ in a moral code that is applicable to a world of corporations and stockholders, of unions and co-operatives, as well as of individual relations.

As a matter of fact, the Church has done a remarkable amount of just such interpretation of her age-old teachings to modern conditions. There is a surprising amount of moral theology for an industrial age embodied in pronouncements from such diverse religious authorities as the Pope, the Federal Council of Churches and our own House of Bishops. But somehow those pronouncements remain on the levels of what in military life we called "the higher echelons," and don't

percolate through to the people. And when our clergy do preach about questions of social and industrial morality, they are likely to preach to white collar congregations about the sins of labor rather than about their own shortcomings. Perhaps the parable of the mote and the beam has some application here.

Demand for Reality

But to return to the veteran. There has been a great deal of nonsense written about "fox-hole religion." It may be true that there are "no atheists in fox-holes." Certainly when a man is lying in a little scooped out place in the ground with mortar and artillery bursts all around him and a sniper's bullet whistling by every time he lifts his head, there is a powerful urge to call upon God to help him, not only to accomplish his mission but to survive. But if that religious impulse finds no previously prepared soil in which to take root, or if it is not nourished after the immediate danger has passed, it is likely to be like the seed in the parable that fell upon hard ground, or that was choked out by the tares when it began to grow.

If the veteran has gained anything through his experience, it is a sense of reality. There is something terribly real about a German bomb or a Japanese mortar shell, when it bursts so close that it seems to be personally addressed to you. The veteran has a right to expect that, if the Church wants to claim his allegiance, it will have something of the same reality—it will be relevant to the current situation, his situation, and will be of first-rate importance. If his fox-hole glimpse of religion is to grow into something permanent, it must develop roots in the Church and come to a flowering in his personal life.

There is where the Church has

a unique opportunity with the returning veteran. It must gather up his fleeting religious experiences—his glimpse of God in time of danger, his contact with a virile, God-centered chaplain, his sense of fellowship with others working in a common cause—and transmute these things into a permanent pattern of Christian life, centered in the sacramental fellowship of his own parish and of the whole Church.

It is not enough to welcome the returning service man with a parish smoker, or to ask him to take up the offering on Sunday. He must be brought into the fellowship of the Church, where he can give others of his own experience, and gain from the experiences of others. He must be shown the relevancy of

the Church to the world about it, and the way in which he himself fits into the picture. He must be challenged, if necessary drafted, to devote his talents to the Church of which, by virtue of his baptism, he is a vital member. And the seed which perhaps has been sowed in his heart in some far-away corner of the globe, must be nourished by the sacraments of the Church, the fertilizing agency for human souls in every Christian generation.

The task is not one for the clergy alone, but for the laymen and women as well. The veteran—and his wife, if he has one—should not be treated as a problem, or as something apart from the rest of the community. He is first and foremost an individual soul, a person for whom our

Lord lived, died, and rose again. So regarded, the returning veteran will soon be assimilated into parish life, and will become a problem, but a strong asset to the Church and the community.

And the veteran has a right to expect great things of the Church. He has not been fighting for the restoration of the status quo for a new world, in which he have an opportunity for self-development and his children not have to go through the ordeal of another war—one that will result in a shambles of destruction. God grant that the veteran may keep that vision of a new world, and continue to fight for it; and God grant that the rest of us may not smother it within him.

Kateri Tekakwitha

By WILLIAM L. PHILLIPS

NO native-born North American has ever been canonized. There have been saints who lived and died on this continent, but all were born in various European countries. Therefore, it is most interesting to know that the first person born in North America to be considered for elevation to the altar is an Indian girl of the dreaded Mohawk group of the Iroquois. And it is also interesting to know that this girl, Kateri (Catherine) Tekakwitha* was born in Ossernenon (Auriesville, N. Y.), where, ten years before, the members of her tribe had murdered Fr. Jogues and John Lalande, and where the body of the first Jesuit martyr, René Goupil, had been secretly buried. The life and death of Tekakwitha helps to redeem the reputation of her people. Since Indian stories

are apt to be suspect as creations from legendary material, it must be stated at the outset that the account of this Indian girl, like that of the Jesuit Martyrs of North America, is taken from contemporary writings. Her first biographers were Fr. Cholenec and Fr. Chauchetière of the Society of Jesus, her confessors at Sault Saint-Louis. This is not a story of action like that of the Jesuit Martyrs, who were canonized because of the love of God as shown in labors and sufferings for the Name of Jesus. Kateri will be held up for our veneration and imitation simply because of her joy in being a Christian and her life of devotion to her Lord.

Early Life

Kateri Tekakwitha was born in 1656, the daughter of a Mohawk pagan and his Christian

wife, an Algonquin whom he captured at Three River. A plague of small-pox carried off many of the Indians, including Kateri's father and mother and her baby brother, when she was four years old and she barely escaped with her life. Her face was badly pitted and her sight greatly impaired so that she could endure bright sunlight and to spend most of the time in her cabin or walk about with her head covered. Because of this affliction she came to love a life of retirement and contemplation. Her very name of Tekakwitha was probably given to her because of her condition—"she who stammers" and moves all before her. She was pressing the hesitant walk of an almost-blind child, with her arms outstretched to push things away from her path.

Her uncle took her to live in his cabin, not necessarily a

* Pronounced Te-gah-kwet-Ha (rough H).

of kindness, but because the girl could be of great use to him; not merely could she do the household chores, but she married, her husband lived with them and supported them all in their old age. After the small-pox plague the village moved to a new place on the same bank of the Mohawk River and they named their new home Caughnawaga (meaning water) because of a waterfall. One more move was made later but the same place was given to their final home, overlooking what is now Albany, New York.

When she was eight years old, Tekakwitha had been betrothed to an Indian boy, and now her father wanted the marriage to take place. She objected, and, contrary to Indian customs, refused to marry. The loose morals and coquetry of the other girls disgusted her. This is remarkable because contemporaries point out there was no such thing as virginity among Indian girls. They lived in cabins with many other families: their customs were practically unknown and obscenities were common. Stories of adultery were sometimes told in their villages. The girl finally tried trickery. All that was needed to effect a marriage was to have a young brave brought into a cabin, sit by a girl, and have her hand him food. One day a young Indian of the village was brought to Kateri. He sat beside her and it was suggested that she pass him some sagamite, but the girl saw through the plot, left the cabin, and refused to return until the brave left. Because she refused to follow the sacred customs, she was scolded, threatened and punished by being made to do all the hard work to do. In the end of all, she was not allowed to see her Christian friends in the village. Finally the women began to support their persecutions but

Kateri was no longer a favorite. As she grew stronger she was forced to do harder tasks such as felling trees and going on the hunting and fishing trips.

Conversion

In 1666 the Iroquois were forced to seek peace with the French and Jesuit priests were sent to convert the Indians. At Caughnawaga the fathers were assigned to the cabin of Tekakwitha's uncle and she was given charge of their welfare. She watched them at their prayers and listened to their conversations and teachings, but even now she did not ask for baptism, either because of her timidity or for fear of her pagan uncle. After a visit of three months the missionaries moved on.

A permanent mission was soon set up at Caughnawaga and Kateri attended the services in the chapel, longing for the day when she too could become a child of God and share in the blessings of the converts.

Just as sickness and weak eyes had led her to retirement, the first stage of her advance in holiness, so now a "fortunate" accident proved to be a blessing. She had stumbled against a tree and injured her leg so that she had to stay in her cabin. Fr. de Lamberville, S.J., the priest in charge of the mission, had passed this cabin many times without stopping, but suddenly he felt called upon to enter. Kateri opened her heart to him and told him of her great longing for baptism. Usually this sacrament was not given to the Indians without a long period of instruction and watching, because they too often lapsed back to their old customs and especially in regard to marriage and concubinage. However everyone testified to Tekakwitha's purity of life and character. Months of instruction passed by and at last the uncle and aunts

consented to allow her to become a Christian, providing she stayed in the village.

On Easter Day, April 18, 1676, Tekakwitha was baptized with great solemnity and given the name of Kateri. The little chapel was decorated with furs and the walls strung with beaded necklaces and trinkets. An avenue of trees was planted by her tribesmen under which she walked to the mission. Crowds of Christian and pagan Indians flocked to watch the service, and all were struck by the peace and joy of soul which was reflected in her face as she entered the chapel. Kateri was then twenty years old.

Persecution

It was not easy for an Indian to become a Christian because it meant comparative isolation from tribal customs and meetings where adultery and drunkenness were rife. Kateri did not mind this separation but made her life a steady prayer—in the chapel as much as possible or at home or in the fields as she went about her work. At first her comrades admired her but finally her example enraged them. She was reproached for the time spent in prayer and especially in the chapel on Sundays and feast days. She was deprived of food on days when she did not work. Because she said her rosary she was condemned, for the Dutch at Fort Orange had warned the Iroquois against devotions to the Blessed Virgin and especially the use of the rosary. Children began to stone her and she had to go to the chapel by secret ways. The worst attacks came from her uncle who even had a young brave attempt to kill her unless she renounced her faith. The final attack was against her chastity: an aunt insisted Kateri had sacrificed her honor while on a hunt. Fortunately Fr. de Lamberville was able to trace the

source of the lie and free Tekakwitha from the slander. He felt now that the only thing she could do was to flee to the Christian community of Indians on the St. Lawrence River.

This community of both French and Indian Christians was then at Laprairie, across from Montreal. Later it moved to another town, also called Caughnawaga, with its Chapel of Saint Francis Xavier by the Lachine Rapids where today two thousand Catholic Indians are living. Some Iroquois of the Oneida Nation had been to Montreal, decided to remain under instruction and receive baptism, and had founded Laprairie. Their new venture attracted the curiosity of other Indians and many who visited them stayed or left to urge their friends to go to the new mission. One of these men whose name means "Hot Ashes" became the means of Kateri's escape. The aunts had consented to her going while her uncle was away and Fr. de Lamberville counseled immediate flight. Blessed by her priest she started out with her brother-in-law and a Huron. When the uncle learned of her escape, he pursued them with three bullets in his gun, but in vain. After four days the fugitives reached Lake George where they found the canoe which "Hot Ashes" had left for them. A week later Tekakwitha and her companions reached the mission and she handed to Fr. Cholenec a letter from Fr. de Lamberville. It read, "Kateri Tekakwitha is going to live at the Sault. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well! May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to Him."

Kateri was given a home with an elderly woman who became her adopted sister. Persecution

now seemed to be over and she could give her time to developing her soul. Every morning she went to the chapel at four o'clock and assisted at two masses and in the evening she came back to the night prayers. During the rainy season and on Sundays she was in church all day. The missionaries watched her carefully and felt she was ready for her first communion on Christmas Day without the usual year of preparation. On Easter Day she was allowed to become a member of the Confraternity of the Holy Family, an honor usually reserved for older and well trained converts.

Austerities

After reading the lives of the saints Kateri decided to imitate their penances and with true Indian courage she tried to outdo them. She scourged her weak body, fasted a great deal, abstained from sleep, wore an iron girdle around her body, and even placed hot coals between her toes. Other Indians heard of her austerities and began to imitate them. There was such a wave of self-inflicted tortures that Fr. Cholenec had to compel them all to stop and Tekakwitha was warned to use prudence in her penances.

Her adopted sister decided to raise the question of marriage and chose a husband for Kateri. It was then that she revealed to the missionaries her desire to take a vow of virginity and give herself entirely to God. Fr. Cholenec advised her to deliberate for three days and she agreed. But in less than an hour she was back again and said there was nothing to deliberate about because her mind had been made up for years. On the Feast of the Annunciation, 1679, this girl did the unheard thing for an Indian—she took a solemn vow of virginity. Immediately other Indian girls followed her example.

During the hunting season of 1680 while most of the Indians were away, Kateri became alone. For two months she lay in her cabin suffering violent storm pains, but her hours of loneliness were filled with prayer. On Thursday in Holy Week the Blessed Sacrament was brought in procession to her cabin, although usually the sick were carried to the chapel for last rites. On the following afternoon, Wednesday in Holy Week, Kateri Tekakwitha died, clasping her crucifix and repeating over and over the words, "Jesus, I love Thee." She was buried by the banks of the St. Lawrence in a spot chosen by herself, where she used to pray beside a huge cross. And soon Indians and French alike were praying at her tomb and miracles were being reported. After an attack of Iroquois had been repulsed, the second bishop of Quebec, de la Caze St. Valier, gave the credit for Kateri's prayers and remarked he rose from his knees at her tomb, "Canada has also a Genevieve."

The bones of Kateri are preserved in the Sacristy of the mission chapel at Caughnawaga by the St. Lawrence, but over the place where she was buried there is now a granite tomb surmounted by a cross. On the stone are the words, "Kateri Tekakwitha with the date of her death in the Iroquois language, which words, "Fairest flower that ever bloomed among true men."

On January 3, 1943, the feast of the Mohawks, as she is called, was declared by the Pope to be Venerable for her heroic virtues. The cause of her beatification is now well advanced.

Lord Jesus, glorify Thy
Servant
Catherine Tekakwitha.
We beg of Thee by Thy
Holy Cross.

Viewing Death Unafraid

By FREDERICK WARD KATES

WHEN the "Titanic" went down in April 1912, a survivor related that Les Frohman, who perished, tried to encourage the panicked: "Why fear death? It is the most beautiful adventure life has to offer."

Commenting on this, Finley Dunne wrote an article which began: "Any man who is at all is afraid of death." And then in a slender volume written during the travail of World War I, the late Bishop Charles Henry Brent wrote: "Let us be said, with the glorious certainty that belongs to the assertion of death in its Christian character is a superb victory, crowning all the victories of life."

Which of these three men was right? Feeling that the majority of men will be disposed to agree with him who declared that "Any man who thinks at all is afraid of death," let us with open eyes look at death and try to see the other side of it we so commonly neglect—the unfearful side—and maybe, we shall be able to agree with the men who believed that death is "the most beautiful adventure life can offer" and that it is, indeed, "a superb victory crowning all the victories of life."

In any rate, we can look at the unfearful side of death, for to believe the Christian Faith among other things, viewing death unafraid.

Universal Experience

In order to regard death in its right, that is, without terror and dread, realize, first of all, how perfectly normal and only natural a phenomenon death is.

Death is not something hostile to us or something apart from

it; it is but the final stage in the experience of mortality. "If we think of death as an introduction into conditions wholly foreign and unsuited to human nature," then, truly, death is something of which to be afraid. "But it is thoroughly human in that it is a part of universal experience. It is suited to us. It is the next thing we need when we have finished here," Bishop Brent reminds us.

So we regard death, whenever and however it comes: a perfectly natural and entirely normal event in our life's story, like being born, and, like birth, just as necessary, and, again like birth, a sort of boundary experience. It is the horror and fear of dying that is our chief trouble, we believe, not death itself. "Whatever the guise in which death greets us, death is in itself never more and never less than death."

A frank recognition of the normal and natural and inevitable character of death will help us to think of it without fear and to face it when it comes with heart and spirit unafraid.

Secondly, remember that there are far worse things than death.

To live as a slave rather than to die fighting that one's self and other men might live free under God is far worse than death. Hopeless mental illness, interminable sickness, excruciating pain, disability beyond hope of redemption—these are, in many instances, far worse things than death. And there are many who still believe that to live in dishonor, cowardice, or disgrace, is far worse than death, which, after all, no man can escape.

Going Home

Thirdly, recall that "the greater and the better part of life is out of sight."

Judging by creed and conduct, for many people nowadays out of sight means out of mind. But the Christian believes that life here on earth is far from being the whole of life, that it is but a fragment of all the life we have to live. Life for the Christian is all eternity, not just the years, however many or few they may be, that he spends on this earth. For the Christian, "the greater and the better part of life is out of sight" and he lives today ever with the prospect of that "greater and better part of life" in view.

"Here we have no continuing city, but we seek one to come," is the Christian's conviction; and so it is that every Christian regards his life on earth as the sojourn of a pilgrim with every day's progress being a step that brings him nearer to his ultimate and true home, life with God the Heavenly Father.

Fourthly, The Holy Bible assures us that death is nothing of which to be afraid.

Death is sleep, the Psalmist tells us, and the New Testament repeats the figure. It is Jesus Himself who speaks the words: "Our friend Lazarus sleepeth" When Stephen was stoned to death by the Jerusalem mob, it was said of him: "he fell asleep." So death is a going to rest, a going to sleep, when "the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done."

Death is also described in the Bible as an exodus, a going forth, from the land of bondage to a realm of liberty, an act of liberation and emancipation freeing us to go forward into the promised land.

St. Paul pictured death as an

unmooring— "The time of my unmooring is at hand."

And death is regarded as a going home, a home-coming, after being wayfarers, strangers and wanderers in an alien land. While at death we seem to embark upon an unknown sea, we do not go unto an unknown land, for we go where Christ is, where He has gone before to prepare a place for us, and there we shall be at home.

Death, the book of Genesis tells us, is a punishment. Death, says Science, is just a law of nature. But Jesus Christ shows us that death is the gate through which we pass into immortal life, the gateway through which we pass to our joyful resurrection. To the Christian, surely, death is nothing of which to be afraid.

Christian Hope

Fifthly, the nature of that life into which we move at the hour of death helps the Christian to view death not only without fear but almost with joy.

There will be a continuation of the best of this life in the next life.

The next life will be a realm where people are found and where people will recognize each other. "We shall know each other better when the mists have rolled away."

After death we shall enter a life wondrously more glorious than this. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," declared St. Paul.

The life beyond death will be one which appeals to our highest natures. There will be change and progress, growth and development. It will not be an unending celestial vacation, but a life of realization and fulfillment.

In the life beyond death the servants of God will still receive,

and wondrously, God's blessed ministrations; and those we have "loved and lost awhile" are in the hands of their loving Father-God and all is well with them as



"THERE WILL BE CHANGE AND PROGRESS, GROWTH AND DEVELOPMENT."

all will be well with us when we go to join them there. "The souls of the righteous are in the hand of God, and what is dear to him

will never be plucked out of the land of the living."

Sixthly, the Easter Faith enables us to view death with trembling and without fear. It assures us that we shall live beyond death and that we live as ourselves. The Easter Faith assures our hearts that death, man's darkest enemy, met its final conqueror and life unchecked, undefeated, by the grave goes on much as was before the hour of death, untrammelled by the limitations of the flesh in a blessed life closer to Christ and nearer to God. The good news of Easter Day enables us immeasurably to view death without afraid.

Fit to Live

Can anything more be said? Yes, we can say this, quoted Theodore Roosevelt: "Only those are fit to live who do not fear death."

The man who is not afraid to die is the man who is free to live. The skies are his to grasp in his hands. The earth is his and the richness therein. The wonder of life charms his every sense and he rides through life on eagle's wings.

And it is true that it is only when we are no longer afraid to die that we truly begin to live. When we shall have died, death, we shall be fit to live.

Because the Christian knows and believes these things, he moves among men as a tower of strength, giving men faith and hope, helping them to see that death is "the most beautiful venture life can offer." And he knows that as the last experience of the earthly life of a son of God, death is a spiritual transfiguration, not something to be dreaded, but rather something to be welcomed almost with joy when it comes, for death, as Christianity views it, is "a superb victory, crowning all the victories of life."

Meditations on the De Profundis

By ISABEL S. DANAY

PART III

AFTER man has come to a realization of his sin and iniquity and he has confronted himself, God on His shows man the greatness of mercy. In man's cry to God the deep he does not at first give the mercy of God. At all that man saw was his own thing, his own need. Before mercy of God can be known must be a removal of some the shackles that man let evil upon him. No man can say authority that God is awful nor will he say it with sincerity unless that mercy is actuality within himself and part of his experience. Nor any man say, "For there is mercy with Thee;—" unless he made the effort to know his sin, and after knowing it something about it. This thing includes after the pledge of it a deep penitence contrition and finally amendment. Then, only, is it possible the flood gates to be thrown and the mercy of God to be poured out upon man.

the De Profundis in its poetry is a climax of the psalter in the psalm itself are the things which convey a depth of thought no expression in language can adequately convey, the words, "For there is mercy with thee, therefore shalt thou be heard" which are the climax of the psalm. Without what comes before this verse, this verse were impossible, and all of the assurances it affirms would not be possible if first man had not made his cry from the depths of himself to his own depths, to the depth of God. After man's confession of sorrow for his sin comes revelation that he has cried out to God

and that he has made a clean breast of things to God. Man knew that was all he could do. The next step was in the hand of God. When man makes this right step toward God in truth and sincerity God can show His generosity which to man is completely overwhelming. As God pours out His mercy in forgiveness and His Love is revealed to man, man must meet this Love and forgiveness with a yet greater sorrow for sin. As man does this greater and deeper love for God wells up in his soul.

Depth of Mercy

As man must make his complaint time and time again, from lesser complaint to his true complaint which God can hear, so countless times must man say, "For there is mercy with thee, therefore shalt thou be feared." Each time man comes to say these words there should be a deepening of the realization of the meaning of the words. The mercy of God—first man perceived it to be only a slightly better edition of his own mercy that many times could hardly be called by the name of mercy. All of the Old Testament is the unfolding of man's perception of God and His mercy and His love, through the guidance of the Holy Spirit. In the New Testament there is the complete unfolding through the Incarnation that is made manifest to man; and in awesome voice he proclaims the mercy of God. There is a spiritual pause in the whole universe as with wonder all of creation beholds the Infinite mercy proclaimed in tangible form through the Incarnation. Then, with a rush, not only man but all of

creation covers its face as they say the words, "For there is mercy with thee, therefore shalt thou be feared."

The Incarnation is God's answer to man in his extremity. Why God gave man this answer can never be understood by man; or is there any need for man to understand the answer. Man will probably always wonder why God should care so much for His creation, man, that He should take upon Himself all of the limitations, and more than the limitation, the sin, of man, that man put upon himself. Man should wonder and ponder deeply the why of God becoming man, but he cannot understand it completely, at least not in his life on earth. Man's wondering at the mercy of God through the Incarnation should make man's love for God increase and deepen. With this increase of love will come understanding, and more and more love.

While the why of the Incarnation is not necessary to man's understanding, the Incarnation itself is necessary to his understanding, to his memory, and to his will. In the Incarnation man must not only know of the Infinite mercy of God as manifested to a particular people at a particular moment in history, but man, and each individual man must really know that God's mercy is manifest in the Incarnation through the extension of the Incarnation through the sacraments of the Church. Each man must know and realize the Incarnation in himself. He must put on the new man, which is Christ, so that it is Christ who lives in him. This is God's mercy in actuality poured out upon each individual man.

It is for this purpose only that God became Man, because He wants to live in each individual man. In the Man, Jesus, man beholds everything that he has ever needed or ever will need. He sees strength, moral goodness, beauty, love, truth, humility, compassion, purity, deep tenderness, mercy, diligence and unbroken communion with His Father, God. Each man must know for the very truth that Christ lives today just as truly as He lived in Palestine 2000 years ago in a Jewish body in the Jewish Province of Palestine. Today, His Body is the Church and the locality is the whole world.

Sacramental Mercy

In His own words which the Church repeats is manifest all of His mercy—"Pardon and deliver you from all your sins—" "This is My Body—" "Receive ye the Holy Ghost—Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." etc. etc. Here overflowing is God's mercy to man. For all of life God has made provision. In baptism He would give to man a supernatural grace that he cannot have by his own effort. In confirmation He would increase through the operation of the Holy Spirit the grace conveyed by baptism. In Holy Matrimony He would have man live by His grace in a conjugal harmony comparable to the mystical union between Himself and His Church. In penance He would give man the opportunity of a fresh start from penitence over and over again as many times as he sins. In Holy Unction He would heal man in body, mind, and soul. The grace conveyed in Holy Orders is His assurance that He ministers to man through man. In the Blessed Sacrament of the altar He gives Himself completely to man just as surely as He gave Himself when He was born of a Virgin in a stable in Bethlehem; and as surely as He

gave Himself when He was crucified on Golgotha.

All this is the mercy of God. Even the most beautiful words cannot remotely express it. The most beautiful picture ever painted is only a daub of crude color in comparison to what this picture is. The most wonderful music or the grandest cathedral ever built can only be man's feeble expression of but a tiny bit of the wonderful mercy of God. Man can never express the mercy of God adequately; but God has expressed it in becoming Man, and man can look at the Child in the manger, at the Boy in the carpenter shop, at the Man of Galilee, at the dying Christ on the cross, then at the risen Christ Who after He ascended into heaven sent the Paraclete to be with men, and there he can see (but only with eyes veiled by his sin) what the mercy of God really is.

Man could never get up to this point if he has not first made the initial act of penitence. Our Lord Himself says, "Not every one that sayeth unto me, Lord, Lord—" The Divine mercy cannot be even dimly comprehended by any man unless that man is willing for God to make him fit to enjoy His Presence. Man must be willing to let go all of his own terms and yield himself completely to God. When man has so yielded himself to God, and in an awesome voice full of love and wonder said, "For there is mercy with thee," he must also say, "Therefore shalt thou be feared." This is no mere servile fear of which man speaks but it is a holy fear of the Almighty One. It is a fear of man's own unworthiness. It is a fear of remaining in sin, and a fear of sinning again. Man's fear of God is the result of his separation from God. However, the closer man gets back to God the more is his fear turned into love.

Man's realization of God's mercy, and also the realization that God must be feared is re-

enacted every time individual man makes use of the sacrament of penance. After he has come out to God from the deep, that in his extremity confessed his sin, each man waits while God makes what is done amiss in order to heal his soul. When the words of absolution are pronounced the full impact of God's forgiveness is felt in the soul and man should fear to ever sin again. That is the climax. Man has reached union with God again. That was the thing he called for perhaps without fully realizing in his consciousness that that was what he knew his soul must regain—re-union with God. At that moment, the moment of man's realization of the Incarnation, when his gaze is fixed irrevocably on the crucifix, he feels that overwhelming mercy or love of God for him as an individual; also he feels that common bond of brotherhood that he shares with men. That there is a greater climax he does not consider, but think of at this moment. The impact of the Infinite mercy of God is upon him as an individual whose need was great beyond knowing, and God met that need by His Love and with His mercy.

Showing Mercy

From this Divine contact with God man will resolve to deal over in his own dealings with other men as much of the mercy and love that he has received as he is able. This resolution is given in itself but this is not the time to put it in affect. Man so often makes the mistake at this moment to rush away from God, confident that he can bestow on his fellow man something of what he has received. Man must come to realize that up to the time that he says, "For there is mercy with thee—," his cry before was a cry of lamentation; of his terrible need. Man is too feeble to jump so quickly from the ages of sin, on to penitence,

on, and with God's forgive-
go blithely from the percep-
of God's mercy to being
iful himself to his fellow
Even though God's mercy is
climax that man has been
ing for, even though he wait-
nconsciously, he must realize
e depth of his being that this
t all. Man must go on until
ome to the anticlimax that
is present understanding,
is not complete under-
ing, he would push from his
and say, "This is all of it.
wonderful experience of the
y of God is God's complete
ing in me and I will enjoy
wonder and quickly share it
other men."

When this happens man must
his eyes again to the Figure
ing upon the cross. There
must perceive how first the
came to earth as a baby who
e that grew in the womb of
gin. Then He remained in
urity for thirty years. It was
after adequate preparation
the Son of God went forth
oclain the Gospel and to re-
Who He was and is. Man
perceive the absolute hu-
y and then the strength
a goes hand in hand with
umility of the Figure upon
cross. Whenever man in hon-
ooks upon the crucifix the
e is born and reborn in him
itate the Man who hangs

Man must gaze long
gh, however, to see the
picture, not just a little
on of it. When the question
nts itself to his soul, or to
oul of his fellow man, man
asked what God is like must
le truthfully to answer that
is like Jesus. When presented
the question as to what the
or love of God is like im-
tely there must be present-
man's mind, Jesus, forgiving
Magdalene, Jesus cleansing
pers, Jesus raising Lazarus
he dead, Jesus washing His
les' feet and giving them the

Holy Eucharist, and finally Jesus
not only dying on the cross, but
Jesus risen from the dead. Also
into the mind's picture must
come Jesus condemning the
Scribes and the Pharisees; Jesus
making a scourge of ropes and lit-
erally casting the money changers
out of the Temple. There must
come to mind the picture of the
rich young man whom Jesus sent
away because he loved his riches
more than all else.

At this point, entering into the
picture must come a holy fear
that we might stop to be anything
less than He would have us be.
Here, sometimes, enters in the
fear that man may compromise
with evil and seek to drag the evil
into the Divine Presence. Some-
times man, in his foolhardiness,
has asked God to accept the com-
promise with evil; but God be-
ing God, cannot and will not do
this. God can and does forgive,
but He can only do so on His own
terms, not on man's lesser terms.
Though man may fail countless
times in his realization of his
at-one-ment with God, God just
as many times seeks men out and
when man comes to penitence
God forgives him as only God in
His Infinite mercy can forgive.
So man falls down at the feet of
God and his heart and soul being
filled with God's love for him, he
in his feeble manner gives back
his love to God.

New Records

Another recording of Beetho-
ven's *Symphony No. 2 in D Major*
is apt to cause little or no enthu-
siasm among collectors of discs.
However, a careful listening to
the new Columbia recording by
the Pittsburgh Symphony Orches-
tra, Fritz Reiner conducting, is
an experience. The recording is
brilliant, to say the least. Of all
available recordings of this
charming symphony, none is so
vividly read and none is so ac-
curately recorded.

The first performance of
Beethoven's *Second Symphony*
took place in the celebrated
Theatre-an-der-Wien in Vienna
on 5 April 1805. Since concert
audiences of Beethoven's day
liked their music in large doses,
the program also included the
composer's *First Symphony*, the
Piano Concerto No. 3 in C Minor,
and the oratorio *The Mount of
Olives*. With the exception of the
First Symphony, all these works
received their initial performance
on this occasion. It is said that ad-
ditional numbers were scheduled
for the concert, but these had to
be deleted at the last moment be-
cause they made the program too
long! Not only at the first per-
formance, but on subsequent
occasions, the *Second Symphony*
was not well received. This fact
is difficult for present day music
lovers to comprehend. The work
is altogether delightful, and Dr.
Fritz Reiner and his Pittsburgh
Symphony Orchestra players are
to be commended on a superb
performance. This is a must.
(Columbia Set MM-597; four
twelve-inch discs, list \$4.50).

When one mentions Georges
Bizet, there is immediately con-
jured up the tunes of that color-
ful opera *Carmen* and the charm-
ing incidental music for Daudet's
L'Arlesienne. Oldsters may even
remember that magnificent and
neglected opera, *The Pearl Fish-
ers*. Few, however, think of Bizet
as a composer in the symphonic
form. He did, nevertheless, com-
pose a few symphonic works and
outstanding among these is his
Symphony in C Major, written
in 1855 when Bizet was only
seventeen and a student at the
Paris Conservatory. The sym-
phony is obviously the work of a
very young man and its pages
abound in vitality. It is a sym-
phony of freshness and charm.
One student of music history,
Paul Bertrand, claimed that the
work was discovered in the 1930's.

However, when the symphony was published in September, 1935, the score bore a note to the effect that the work was begun 29 October 1855 and completed the following month. The note continues: "The *Symphony in C Major* by Georges Bizet has, it is strange to say, fallen into oblivion." Mr. Felix von Weingartner conducted the world premier of the work at Basel on 26 February 1935.

Columbia now has issued a fine recording of this joyful work. Artur Rodzinski conducts the New York Philharmonic-Symphony Orchestra in this fine recording. The final record side bears the Prelude to Act III of *Carmen*. (Columbia Set MM-596; four twelve-inch discs; list \$4.50.)

SINGLE DISCS

Herold's opera *Zampa* has well-nigh passed from the modern repertory. For years *Zampa* was a favorite with French audiences. The opera tells the story of a pirate, *Zampa* by name, who betrays his sweetheart. Many years later, when he returns from his pirating, he tries to marry another girl, but the statue of his first love comes to life and drags him to his doom in the sea. The noted conductor, Efrem Kurtz, directs the New York Philharmonic-Symphony Orchestra in a vivid reading of the overture to Herold's *Zampa*. (Columbia disc 1227OD; twelve-inch, list \$1.00.)

Another rather delightful disc from the current Columbia list is a bit from the film "Love Story." It is the very sentimental *Cornish Rhapsody* by Hubert Bath. The distinguished English concert-pianist, Harriet Cohen, plays in the recording as she did in the film. The orchestral background is by the London Symphony Orchestra with the composer conducting. (Columbia disc 744 O-M; twelve inch, list \$1.00.) —*The Listener*

Community Notes

FATHER SUPERIOR gave three lectures for the St. Bede's Library, New York City, April 2-4. On Maundy Thursday he preached at Grace Church, Middletown, N. Y., and on Good Friday at Trinity Church, New York City. He preached at St. George's Church, Flushing, N. Y., in the morning of the 28th and in the evening at Masters School, Dobbs Ferry, N. Y.

Bishop Campbell spent the month of April in New York assisting Bishop Manning.

Father Hughson preached at St. John's Church, Yonkers, N. Y., on the 5th, at St. Joseph's Church, Queen's Village, N. Y., on the 7th and during Holy Week at the Church of the Transfiguration, New York City.

Father Harrison conducted a Mission at the Church of the Resurrection, Baltimore, April 7-14 and preached the Three Hours at All Souls' Church, New York City.

Father Tiedemann held Schools of Prayer at St. Paul's Church, Walnut Creek, Calif., April 2-4, at St. Andrew's Church, La Mesa, April 7-9 and at St. Mark's Church, San Diego, April 10-11. During Holy Week he was preaching in Los Angeles.

Father Baldwin preached at Walden, N. Y., the first two Tuesdays in April.

Father Parker preached at Trinity Church, Waterbury, Conn., on April 5th and 12th.

Father Turkington held the daily noontide services at Calvary Church, Memphis, Tenn., April 1-5 and preached at Grace and St. Luke's Church the evening of the 3rd.

Father Spencer conducted Mission at All Saints' Church, Orange, N. J., April 7-14. Good Friday he preached Three Hours at Holy Church, New York City, and the evening preached at Thomas' Church, Mamaroneck, N. Y.

Fathers Kroll and Harris recently returned from the L. M. Mission. West Africa no longer deserves its title of "the White Man's Grave" but the improvement in the record is due, among other things, to frequent regular furloughs. As a matter of fact, Father Kroll's furlough was considerably overdue. Father Harris, on the other hand, is to be sent home early because of illness.

Brother Sydney conducted Mission and a retreat for college students at Grace Church, Yorktown, Va., April 3-7.

May Appointments

Father Superior will be in Nevada until May 15th. On May 19th he will preach at the Church of the Good Shepherd, Rosemont, Penna., and at the Mawr College. He will preach at Vassar College on the 26th.

Bishop Campbell will be in New York for the month of April assisting Bishop Manning.

Father Parker will conduct a parish retreat at St. John's Church, Dayton, Ohio, May 1-5 and will preach there the following Sunday.

Father Spencer will give the address on the Religious Life at the Vocational Conference of the Diocese of Long Island on May 11th.

An Ordo of Worship and Intercession, May-June, 1946

Thursday. W. Mass of Easter iii gl. col. (2) of St. Mary (3) for the Church or Bishop Preface of Easter in all Masses till Ascension unless otherwise directed.

Friday. W. Mass as on May 16.

Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).

4th Sunday after Easter. Semidouble. W. gl. col. (2) St. Dunstan, B.C. cr.

St. Bernardin of Sienna, C. Double. W. gl.

Tuesday. W. Mass of Easter iv gl. col. (2) of St. Mary (3) for the Church or Bishop cr.

Wednesday. W. Mass as on May 21.

Thursday. W. Mass as on May 21.

Friday. W. Mass as on May 21.

Of St. Mary. Simple. W. Mass as on May 18.

5th (Rogation) Sunday after Easter. Semidouble. W. gl. col. (2) St. Augustine of Canterbury, B.C. cr.

Venerable Bede, C.D. Double. W. Mass (a) of Venerable Bede gl. col. (2) Rogation cr. L.G. Rogation or (b) of Rogation Day V. (especially after Rogation Procession) col. (2) Venerable Bede.

St. Philip Neri, C. Double. W. Mass (a) of St. Philip gl. col. (2) Rogation or (b) (after Rogation Procession) of Rogation Day V. col. (2) St. Philip.

Vigil of the Ascension. W. Mass (a) of the Vigil gl. col. (2) Rogation (3) of St. Mary or (b) (after Rogation Procession) of Rogation Day V. col. (2) Vigil (3) of St. Mary L. G. Vigil.

Ascension Day. Double I Cl. W. gl. cr. pref. of Ascension through Octave unless otherwise directed.

Within the Octave. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop cr.

ne 1. Within the Octave. Semidouble. W. Mass as on May 31.

Sunday after Ascension Day. Semidouble. W. gl. col. (2) Ascension cr.

Within the Octave. Semidouble. W. gl. col. (2) Martyrs of Uganda (3) of St. Mary cr.

Within the Octave. Semidouble. W. Mass as on May 31.

St. Boniface, B. M. Double. W. gl. col. (2) Ascension cr.

Octave of the Ascension. Greater Double. W. gl. cr.

Friday. W. Mass of Sunday gl. col. (2) of St. Mary (3) for the Church or Bishop pref. of Ascension.

Vigil of Pentecost. Semidouble. R. gl. pref. of Whitsunday.

Whitsunday. Double I Cl. R. gl. seq. cr. pref. of Whitsunday at all Masses through the week.

Monday in Whitsun Week. Double I Cl. R. gl. col. (2) Whitsunday seq. cr.

Tuesday in Whitsun Week. Double I Cl. R. gl. col. (2) Whitsunday seq. cr.

Ember Wednesday. Semidouble. R. gl. col. (2) Whitsunday seq. cr.

Thursday in Whitsun Week. Semidouble. R. gl. col. (2) St. Anthony of Padua, C. seq. cr.

Ember Friday. Semidouble. R. gl. col. (2) St. Basil, B.C.D. (3) Whitsunday seq. cr.

Ember Saturday. Semidouble. R. gl. col. (2) Whitsunday seq. cr.

Trinity Sunday. Double I Cl. gl. cr. pref. of Trinity.

For the Order's work in the west.

For doctors and nurses.

For social workers.

Thanksgiving for Divine Guidance.

For Kent School.

For Christian education.

For the poor and overburdened.

For the sick and dying.

For the bereaved.

For the Faithful Departed.

Thanksgiving for the Divine Bounty.

For good crops.

For social justice.

For the peace of the world.

Thanksgiving for the Exaltation of Christ.

For the reunion of Christendom.

For the Religious Life.

Thanksgiving for the way of prayer.

For the Order of the Holy Cross.

For our novitiate.

For St. Andrew's School.

For our Liberian Mission.

For our associates.

For our benefactors.

Thanksgiving for the Gift of the Spirit.

For the Church.

For the Church's Missions.

For the Bishops of the Church.

For all priests.

For all deacons.

For the laity of the Church.

Thanksgiving for the revelation of the Trinity.

The Prayer Book Office

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